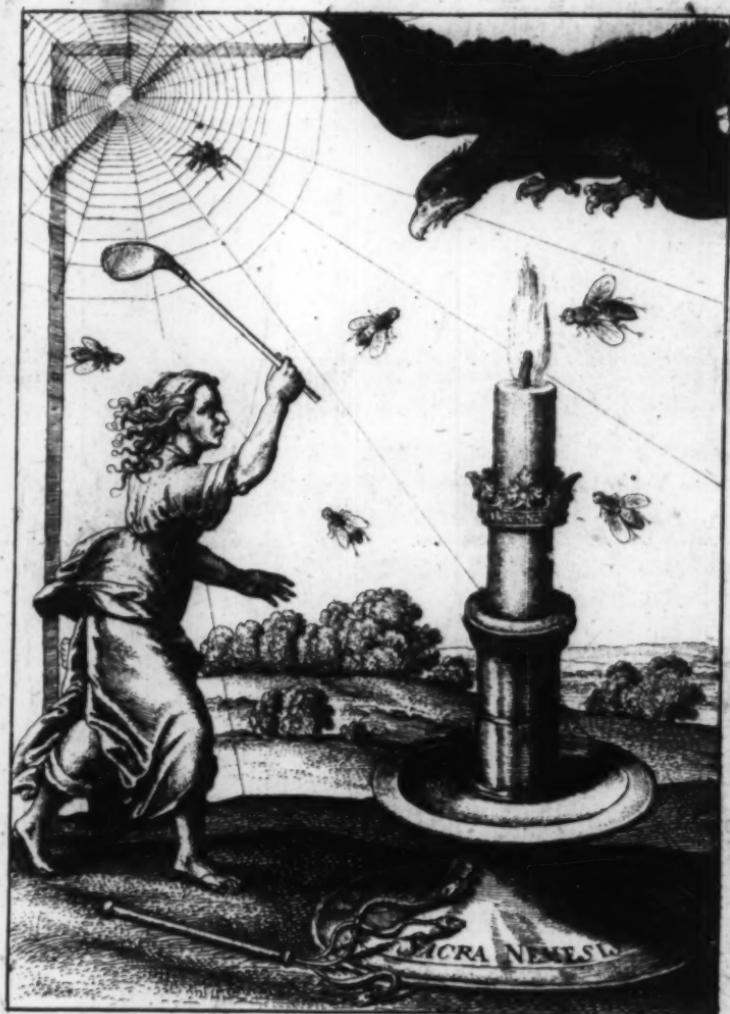

To the AUTHOR.
upon his
FRONTISPIECE.

Eagle, who e'r thou art; it is a prize
Not worthy wing; shall eagles stoop at flies?
True; they have blown thy prey; but, in thy stead,
The vulgar fly-flap might have struck them dead.
But they have sported with the flame of Kings!
That very flame would soon have burnt their wings:
If not; Arachne, in her watchfull seat,
As sure as Greg'ries band, had done thefeat.
But 'tis too late: some honour it will be,
Above their merits, to be crush't by thee.

To the AUTHOR.
upon his
FRONTISPIECE.

Eagle, who e'r thou art; it is a prize
Not worthy wing; shall eagles stoop at flies?
True; they have blown thy prey; but, in thy stead,
The vulgar fly-flap might have struck them dead.
But they have sported with the flame of Kings!
That very flame would soon have burnt their wings:
If not; Arachne, in her watchfull seat,
As sure as Greg'ries band, had done thefeat.
But 'tis too late: some honour it will be,
Above their merits, to be crush't by thee.





SACRA NEMESIS,
THE
Levites Scōurge,
OR,
Mercurius } BRITAN. } Disciplind.
CIVICVS } ALSO

Diverse remarkable Disputes and
Resolv's in the ASSEMBLY of Divines
related, Episcopacy asserted, Truth righted,
Innocency vindicated against
detraction.

Nazianzen. Epist. II.

Οὐδεὶς ἐφέξει γλωσσῆς αὐτονομίαν

Anonymous de pace ecclesiaz.

Nunquam veritas rea fuit, ut non in eodem foro causam
ageret innocentia.

The truth of religion was never indicted, but innocence
was arraigned at the same bar.

Deut. 33. 11.

Strike through the loyns of them that rise up against Levi,
and of them that hate him, that they rise not again.

Whereunto is added the gentle Laſb.

OXFORD,

Printed by Leonard Lichfield, printer to the Universitie.

1644

SACRED JEWELRIES
THE
LAWES FOLIO

ARMED FORCES LIBRARY
ARMED FORCES LIBRARY

BODL. LIBR.
1-FEB-1917
OXFORD.



To the READER.

When the *hart* is smitten, and sore hurt, all the raskall deer run away, and leave him alone to the crueltie of the blood-hounds: so it is with the vulgar sort, when a person of qualitie in Church or commonwealthe is wounded by the *Nimrods* of this age in his estate, libertie or reputation (though not in conscience) they all shun him and shifte (as well as they can) for themselves: none dare give a *pluck* at the *arrow*, much lesse chafe away the hounds that follow eagerly upon the *hot sent*, and never leave till they have *pluckt* the deer down. O the miserie of these days, by so much the more woful because not bemoaned (these things are come upon thee, who will lament thee?) What! said I bemoaned! nay scorned and derided; nay insulted insolently upon, nay uncharitably censured. If the viper light upon *Pauls* hand, surely he is a murderer not worthy to live: if a man be committed, certaintly he hath committed some great fault in the judgement of the ignobile *vulnus*, who forget of whom the Apostle spake in the *Hebreans*, they were tryed by mockings and scourgings; yea, more over by bonds and imprisonment, whom the world was not worthy of. They who are in durance are judged not to be worthy to live in the world; whereas by the judgement of the holy Ghost, if they suffer in this kind for a good conscience, the world is not worthie of them: yet now calamite is accompted a crime, and nisery guilt; and durance malignancie, and to visit those that are imprisoned a sufficient cause of bonds. Never was there since the Reformation,

Ezay 51. 19.
Aas 28. 4.
11. 76.
Herman leonel
Span. ex lis.
urb. 8. etenue
malignum sunt
monilia religio-
nis.

To the READER.

Humphredus in
vita Iuilli ne-
bula est, trans-
f. t.

¶ tis. sc. 1.

Eras. adag.
Andabaturum
ritu.

Liv. dec.
Fædor in orbe
trucidatio, cum
emba feminina-
rum puerorum.
que in succen-
sum ignem se
Conjurarent:
riviq; sanguini-
nis flammam
ardacem refu-
girent.

formation, no not in Q. Maries dayes ; when the cleaſt
ſkin of the Church was over-ēſt with a bloody clond,
ſuch a lamentable cry heard from the ſons of Levi,
their wives and children being throuwte out of the ſanctua-
rie, ſpoyleſ of all their goods, ſtript stark naked, and star-
ved with hunger and cold as at this preſent. Neither is
this all, but every trefſis agaſo, every hackett pampheteer,
every mercenary ſcribler caſts blots on their faces, and
addeſ affliction to the afflieted, and powreth vinegar in-
to their wounds in stead of oyl. Among theſe Britanicus
is the buiſt, who in the enſuing treatife is caſled to an
accomp̄t. But who he is in particular or his antagoniſt,
appeares not, for they fight like Andabate in tenebris in
the dark, or rather like whiſſlers with wiſards on their
faces. And marvail not at it, for truth ſeldome appears
(now adays) on either ſide but mask'd. And if Britanicus,
who is a favourite of the time, Gallina filia alba, whose
daring pen weekly provoketh, not only the crozure, but
the ſcepter, yet conceals his proper name; how much
more needed his adverſarie ſo to doe, who was before in
nimbo, and now is in limbo (where uſually no light is ſeen
but through a chink, nor men but through a grate) who
hath lost all pro Christo Domino, & Domini Christo, for the
Lord Christ, and the Lord his Christ, that is, his a-
noynted, ſave the teſtimonie of a good conſcience, and a
vehement deſire to quench the fire kindled of late in the
bowels of the Church even with his blood, as the Afra-
pani ſometimes did, and bury it in his aſhes?

The speciall Contents of this treatise, with the arguments
of every section.

SECTION I.

The character of *Britanicus*.

p. 1.

SECT. II.

The censure of the *diurnalls* and *scornes*.

p. 2.

SECT. III.

Six shameleffe untrue truths uttered by *Britanicus* in three lines; and
the true cause set down why D. F. was voted out of the Assembly
of Divines.

p. 3.

SECT. IV.

How the parsonage of *Lambeth* and *Alton* came to be sequest-
red, and why.

p. 5.

SECT. V.

That D. F. was no intelligencer or spie to *Oxford*, and the cen-
sure past upon him Sept. 29, discussed.

p. 8.

SECT. VI.

Aulicus truly relateth the reasons alledged by D. F. against the
new covenant in the open Assembly.

p. 11.

SECT. VII.

Divers remarkable passages in the Assembly of Divines related in
a letter to the Primate of *Ireland*: together with severall spee-
ches there made concerning the three creeds, the imputation of
Christs active and passive obedience, and King *James* his advice to
the Synod held in *France* at *Privaſe*, & concerning the second clause
in the new covenant.

p. 12.

SECT. VIII.

Sixteen reasons for Episcopall government unanswered by the
Scotymnians: together with the judgement of all the reformed
Churches for Episcopacie.

p. 50.

SECT.

The speciall Contents of this Treatise.

S E C T. I X.

Britanicus his scurrilous jests at spirituall Courts reported, and on
tempore prayers and exercises censured.

p. 60.

S E C T. X.

The abuse of appropriations of benefices, and the necessarie of
pluralities as the case stands.

p. 62.

S E C T. XI.

That the abjuration of Episcopacie, especially in the Clergie of
England, involveth all them who take such an oath in perjury and
Sacrilegide.

p. 65.

S E C T. XII.

Of profitable doctrines and beneficall positions held by *Brown-
ists* and Sectaries.

p. 66.

S E C T. XIII.

Of ministeriall habits, the strict observance of the christian Sab-
bath, and how the *Brownists* and other Sectaries profane it.

p. 68.

S E C T. XIV.

Of the subscription of the letter written to the Primate of *Ire-
land*, and the strange interpretation thereof by Sir *W. E.*

p. 70.

S E C T. XV.

Wholesome and seasonable advice to *Britanicus*.

p. 72.

S E C T. XVI.

A sober reckoning with *Civics*.

p. 74.

S E C T. XVII.

A *Corollarium*, consisting of the testimonies and Eulogies of ma-
ny foraign Divines of eminent note, concerning *D. F.*

p. 75.

S E C T. XVIII.

The sum of *D. F.* his apologie reduced into two unanswerable
dilemma's.

p. 88.

S E C T. ult.

A true transcript of the most materiall part of *D. F.* his letter
to the Primate of *Ireland*, and an account of the whole. See
pag. 100.

Article

ARTICLE 8.

Of the three Creeds.

The three Creeds, Nicæe Creed, Athanasius Creed, & that which is commonly called the Apostles Creed, ought chorowly to be received and beleebed: for they may be proved by most certain warrantys of holy Scripture.

Concerning this eighth Article, *vide* 2 speeches,
pag. 13.

ARTICLE II.

Of the Justification of M A N:

We are accompted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works, or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

Concerning this eleventh Article, *vide* 5 speeches,
pag. 20.

The two first clauses of the Covenant, as they were offered to the Assembly, licensed, and entered into the Hall book according to Order, September 4. 1643. and Printed at London for Philip Lane.

1. **T**hat we shall all and each one of us, sincerely, readily and constantly, through the Grace of God, endeavour in our several places and callings, the preservation of the true Reformed Protestant Religion, in the Church of Scotland, in Doctrine, Worship, Discipline and Government according to the Word of God, and the reformation of Religion in the Church of England (this *Explication to be at the end of the Covenant, as far as we doe or shall in our consciences conceive to be according to the Word of God*) according to the same holy Word, the Example of the last Reformed Churches, and as may bring the Church of God in both Nations to the nearest conjunction and Uniformity in Religion, confession of Faith, Forme of Church-government, directory for Worship and Catechizing; that we and our Posterity after us may, as Brethren, live in Faith and Love.

2. That we shall in like manner, without respect of persons, endeavour the Extirpation of Popery, Prelacie, Superstition, Heretic, Schisme and Prophanerie, and whatsoever shall be found to be contrary to sound Doctrine, and the power of Godlinerie in both Nations, lest we partake in other men's sins, and thereby be endangered to receive of their plagues, that the Lord may be one, and his Name one in both Kingdoms.

To which first printed copie, the Doctors speech delivered in the Assembly, relateth pag. 48.

The

The two clauses of the Covenant, as they were altered
and Printed by Order of the House of
COMMONS.

1. **T**HAT we shall sincerely, really and constantly, through the Grace of God, endeavour in our severall places and callings, the preservation of the reformed Religion in the Church of *Scotland*, in Doctrine, Worship, Discipline and Government, *against our common Enemies*, the Reformation of Religion in the Kingdoms of *England* and *Ireland*, in Doctrine, Worship, Discipline and Government, according to the Word of God, and the Example of the best Reformed Churches, and shall endeavour to bring the Churches of God in the three Kingdomes, to the nearest Conjunction and Uniformity in Religion, Confession of Faith, Form of Church-Government, Directory for Worship and Catechizing; that wee and our posterity after us, may, as Brethren, live in Faith and Love, and the Lord may delight to dwell in the midst of us.

I I. That we shall in like manner, without respect of persons, endeavour the extirpation of Popery, "Prelacie, that is, Church-Government by Arch-Bishops, Bishops, their Chancellours, Commissaries, Deans and Chapters, Arch-deacons, and all other Ecclesiastical Officers depending on the Hierarchy, Superstition, Heresie, Schism, Prophanesie, and whatsoever shall be found to be contrary to sound Doctrine, and the power of Godliness; lest we partake in other mens sins, and thereby be in danger to receive of their plagues, and that the Lord may be one, and his Name one in the three Kingdoms.



Errata.

Epift. to the reader, l. 19. in. r. to.

*p. 12. l. 23. dazled, r. so dazled. p. 15. in marg. Vof. de
36. r. Vof. de tribus symbo. p. 40. l. 1. 2. Cor. 1. 30. r.
1. Cor. 1. 30. p. 43. l. 13. specie. r. specie. p. 52. l. 24.
Alt. 3. 1. r. 1. 3. p. 61. adde in marg. Aug. de civit.
Dei. l. 19. c. 19. l. ult. p. 66. l. 22. thought r. fought.
p. 69. l. 25. there r. then. p. 87. l. 14. dele his owne
Nation for Primate of Armagh. r. Primate of Ireland.*



S E C T.

SECTION I.

The Character of Britanicus.

Diego writeth, That *Barcaus* meeting with the Devill sitt-
ting at his ease upon a Chaire, bid him rise up and give
place to his better. The tale, *Britanicus*, is morallized in
thee, thou mayst very well chalenge the precedencie of Satan, and
thrust him out of his Chaire, *The seat of the scorfull*, wherein thou
haft sat for these many moneths, and out-railest all the *Shimie's*,
and *Rabskebs*, and out-Lyeest all the *Simmeasses* and *Pseudolusses*,
that ever satte in that Chaire. And although *Tacitus* whispereth me in
the eare, *Maledicta, si irascaris, agnita videntur; spreta exolescant* *Diego Tornis
edit. Venus.*
1604.
*Barcaus, vester
Diabolo venie
ab viam petitiq;
ut cathedram
ejus occuparet,
quia erit dig-
nior.*
Psal. x.
P. 109. 26. 5¹
Contumelious speeches if they put thee into a chate, seeme to argue
guilt. Yet because a wiser then he adviseth, in some case, to *answer* *P. 109. 26. 5¹*
a foole according to his follie, lest he be wise in his owne conceit: And
because it is rather an argument of stupiditie then innocencie, to be
altogether unsensible when our integritie, or the reputation of our
friend is touched, though it be but with the scratch of a goose quill; I
thought fit, *potius vexatum & castigatum quam despectum dimit-
tere Vatinium*, rather to dismiss *Vatinium* well cudgelled then slight-
ed, I meane that scorne of all the learned, and hate of all good men,
Britanicus, or rather *Britanicus* not from *Brutus* but *Brutum*. For he
is no better then one of *Cerberus whelpes*, at which *Hercules* would
not vouchsafe to give a *Kick* in his retурne from Hell: yet because
since he hath lickt cleane the *Expretors* trencher, he never leaveth *Alderm. P.*
barking at all who adore not the *cap of maintenance*, not *canonize*
the *Synagogue* of orbicular independents; I was desired to strike him
baculo pastorali, and teach him from henceforth, *sua potius lambe-
re ulcera, quam alorum famam arrodere*, rather to use his tongue in
licking his owne sores, then his teeth in biting them, upon whom
heretofore he basely fawned. The best is, he to whose appologie I
have consecrated my Pen, is *is tan^o; Br^{as}o*, out of the danger of
this haile-shot, above these *nebulas nebulonum*, his reputation is safe
both from the tongue of detraction and teeth of envie, being trea-
sured up in the hearts of all that sincerely love the truth. *Anthomie*
proscribed Cicero, for the space onely that the *Triumvirate* in *Rome* *Vell. Pat. 2.*
lasted,

The Character of Britanicus.

lasted, but *Cicero* proscribed *Anthonie* to all ages. The more Camomile is trod upon, the siveeter smell it gives, and the black aspersions of malice sivee but as a dark foyle to lep off the lustre of eminent vertue. For thee, *Britanicus*, seeing thou knowest not thy selfe, I will send thee to *S. Jerome* for thy Character, under the name of the Else *Helvidius*, *Loquacitatem facundiam existimat, & maledicere omnibus bona conscientia signum arbitratur*; he accounts rayling to be Rhetorick, and deemeſ it to be an argument of a good Conscience, to speake evill of all men.

SECT. II.

The censure of all the Diurnals and Scouts.

*Divin Inuit.
I. nte.*

*Scalig. contra
Lyid. In locis
missisfimis oli-
dum penit.*

VV Hat *Laetanus* threatened the ravening Wolves, will sooner or later befall the mad Dogs also; *Veniet Lapis rapacibus dies suis*, not onely those ravening Wolves that have morriſed, not ſo much the flock of Christ, as the pastors themſelves, devouring them with their wives and children, and all their ſubſtance; but alſo those ſharling Curs and mad Dogs, that have falſened their venomous teeth upon the true Servants of God, ſhall have their day. Among whom, take heed leſt thou be found, who haſt two knowne properties of a *Cur*, to bark at the cleare light, and to ſit in the belt and cleaneft ſivept roome. Thou art not content to tradiue and vilifie the Reverend and Learned Clergie, and ſpot and ſtaine the prime Nobilitie and Gentrie of the Kingdome, but like the Serpent *Ptyas*, thou ſprinſt venome at Majestie it ſelue; and therefore mayest expect for thy deſerts, without any ambition, the

* The one was hanged on a Gallowes fifty cubits high, the other in a Cage on the highest Tower in Munster.

Civicus.
Scoticus.
Colicus.

The highest preferment of * *Haman* or *Snipperdoling*. It is reported of a late Lidger Embaſſadour at *Venice*, that he wrote with the poynſt of a Diamond in Glaffe this definition of an Embaſſadour, *An Embaſſadour is an honourable Spye, ſent by the State to lye for the good of the Common-wealtheſt*. I hold this definition of an Embaſſadour in general to have too much in it *mordax veritatis*, of tart truth: but he ſhould doe thee, and thy three Brethren in iniquitie, (all of the *Baſſard* brood of *Maia*) right, who ſhould define you *baſe Spyes*, *hired to invent and vent Lyes through the whole Kingdome, for the good of the Caſte*. For what is your weekly

The Character of Britanicus,

ly imployment but to smother the cleare truth of all proceedings at Court, and set a varnish upon all the Machiavillian cheats, unchristian practices, and horrible out-rages committed by the Plunderers and their complices in the Citie? Howbeit, because *Urbanius* hath taken thee to taske for thy *scandalum magnum*, of which thou art like one day to *heare without an eare*: I shall discipline thee at this present onely for opening thy *foule mouth* upon a late Member of the Assembly, whose hands thou knowest are so tyed, that he cannot wipe away the *frush* of thy impure discourse, which thus *driveleth* from thee.

SECT. III.

*Six Untruths uttered by Britanicus in three Lines;
the true cause why D. F. was voted out
of the Assembly.*

IT is briefly mentioned before, who was an Intelligencer to *Oxford* Merc. Brit. ^{pag. 47.} of passages in the Assembly, now a word more of it: That grave Doctor, I meane Doctor *Featley*, that held correspondence with the Bishop of *Armagh*, and informed his *Irish grace* how much His Majesty was beholding to him for his intelligence, and upon the whole matter desires his grace to move the King to conferre upon him the *Deanerie of Westminster*. The Letter it selfe was intercepted, all of his owne hand writing, and he acknowledged it.

Lingua in udo est. & facile labitur, the tongue is seated in a *moyst* place and easily slips; this is seene by thee, *Britanicus*, whose tongue hath slipt six times within the short space of three Lines.

First, Thou sayst that the Doctor held correspondence with his *Irish grace* by Letters, whereas the Doctor never received Letter from the Primate of *Armagh*, during the time of his abode in the Assembly.

Secondly, Thou makest a hideous noyse and great racket about a Letter written to his grace, but intercepted; Whereas it was no Letter in truth and proprietie of speech, but a note unsealed without any indorsment or date, and that note also drawne from the Doctor by a wile, by one who at this present is *Sutler to the Trai ned Band at S. Albans.*

Thirdly, thou sayest, the Doctor informed his grace what good service he had done the King this Parliament; whereas there is never a word in that Letter or Note of any service done to His Majestie, but a meere complaint of unsufferable wrongs offered the Doctor by the Parliament Souldiers; who plundered him both at *Alton* and *Lambeth*.

Fourthly, thou impudently affirmest, that he desired his grace to move the King to conferre upon him the Deanerie of *Westminster*; whereas the words in the originall Letter not falsified are, that his grace would put in for himselfe, that he might hold it as a *Commendam* with the Administratorship of *Carlile*, as the Archbishop of *Yorke* held it before.

Fifthly, thou sayest, that the Doctor wrote all this pretended Letter with his owne hand, whereas he wrote never a Line of it with his owne hand, but dictated to another.

Sixthly, thou blushest not to say, that the Doctor acknowledged the Letter examined before the Committee to be his owne, whereas that was but a false transcript, and never so much as shewed to the Doctor, much lessie acknowledged by him to be true. Thou wilt say then, if neither the originall now at *Oxford*, nor the transcript was exhibited to the Doctor, nor any witnessesse at all produced to make faith, either that the originall being unsealed was not corrupted, or that this transcript perfectly accorded with the originall, neither could be any evidence against the Doctor; how then came it to passe that he was blowne out of the Assembly, and both his Livings, by one blast of *Euroclydon*? I could answer as *Erasmus* did to the Emperour, who demanded of him what he thought of *Martin Luther*, a man so much ctyed *up and downe* in the world; *up* among the reformed, but *downe* in the Popish Church: Truely, quoth *Erasmus*, he is a worthy and able Divine, and otherwise irreprovable, onely he was too blame in two things.

First, That he touched the Popes triple Crowne.

Secondly, The Monkes belly, which were two *Noli me tangere's*: so the Doctor, though otherwise he went with a tight foot, and kept pace with those of his ranke, yet in two things he tript.

First, In the great debate about the three Creeds, he sided with the Presbyterians against the Independents.

Secondly, When the new Covenant was first offered to the Assembly, he openly and professedly opposed it, and endeavoured to prove, that all the Divines that were yngly in that new bond, were

were intangled in perjurie by breaking their Oathes of canonicall obedience. For this, the Independents accounted him a *Malignant*, and the Presbyterians confidet not in him. Besides, our Politicians that have beeene brought up at the feet of the great *Gamaliel* in Philosophy, *Aristotele* taking upon them the defence of *Ostracisme* (never more practised then now, even by those who understand not what the word signifies) teach us, that though a man have a cleare brest and strong voyce, yet if it be not tunable, or his Note be so loud, that hee drowneth the rest in the Consort, it is fit he should be put out of the Quire. And truely, *Britanicus*, that needed not, for though he were Voted into it by 390 voyces, yet he never voted himselfe into it, but often wished himselfe out of it, not because he was averse from Synods, as the learndest of the Grecce Fathers (Sir-named the Divine) was, who observed in his time, that he never saw good end of any such Assemblies; but because this Assembly was not called by the sound of *Moses* his *Silver trumpet*, neither were the *Members* thereof elected or nominated by the *bodye* of the Clergie, neither have they any decisive but onely consultive, and deliberative suffrages. In which regard, he conceived that he might doe more hurt to himselfe by his presence there, then good to others by his assistance. And therefore when he heard, that like a Candle hee was blowne in and out with the same breath, hee past not at all for it, deeming himselfe neither a gainer by the one, nor looser by the other.

S E C T. I I I I.

How D. F. his Livings came to be sequestred, and why.

But his Livings touched him more nearely, and to the quicke: The Sequestration from the Assembly made him but speechlesse there, where for the most part he was but a *Mute* before, but the sequestration of his Benefices made him twicelesse, or rather according to the Apostles phrase; *twice dead and plucks up by the roots*: For as good upon the matter to be dead, as deprived of all means of livelihood. Thou wilt say, admit his voyce in the Assembly were *Malignant*; yet surely neither his Bookes nor his Livings were so. I grant it, yet some call a *Malignant* eye at them, they were like a *Piano* and a *Wryb* in the eye of Envie, they were two good Bene-

The Chastaller of Britanicus,

fices conveniently seated neere London; the one hath a good friend of the Ayre, the other of the Thames; and therefore the Mouth of some of the Assembly watered after them, one of the Assesors, *M. W.* must have a convenient seat, and *M. Nye* must be denied nothing: and because *intus apparens prohibet extraneum*, that they might be industed, the Dr. must be oued: Neither want there presidents for it; *Fundus Albanus* in *Italy*, and *Nabals* *Vineyard* in *Iezreel* are ruling cases for it. Yea, but where are the men of *Belial* to testifie that the Dr. blasphemed the Parliament, and their Ordinances? they were ready at the Committee for plundred Ministers, namely *Audrewe* the Botcher, and *Sharpe* the Cobler, heſe prevailed ſo far with 4 of the Committee, that *April* the 23, the Dr. was voted out of his living at *Lambeth*, though ſix eminent and worthy Members of the Parliament there preſent (but not of the Committee) ſhewed great diſlike of this Cenſure, and one of them ſaid "That it had bin better for the Dr. to have fallen into the hands of the high Commission, or Popiſh Inquisition, then that Committee. But *ſalva res eſt*, the ſentence of four men was reverſed in open Parliament by 80 at leaſt, who acquitted the Dr. and now he is fet led in both his Benefices and lockt ſalt into the Assembly, and the ſeparatifs and ſchismatiſcall Recuſants at *Lambeth*, (who the 23 of *April*, after the Dr. was ſentenced, kept a great Feaſt, like to that of the *Perſians*, called *Magophonia*, at which, firſt they prayed themſelves out of their fences, and after dranke themſelves out of their wits) now mourne in the *chine*, their ſhort wits are at an end, they know not what to doe, and therefore for 3 moneths they ſit downe by the *loſſe*: but afterwards *felix casus ſe immisſuit arti*, an occaſion is offered to effect that by an engine, which they could not doe with cleane ſtrength. It was reported at *London* and at *Lambeth*, by ſome that came from *Oxford*, that the Dr. was *loſt at Court*, by reaſon of his repairing ſo uſually to the Assembly of Divines, and concurring with them in their reſolues: upon this, they who before lay in wait for the Doctor, worke, and a Felt-makker in the *Borough*, a great ſtickleſt for the new Reformation, is ſent to the Doctor, with a pretended message from the Primate of *Armagh*, that his Maieſty was very much offendēd with the Doctors complying with the Assembly, and that he charged him upon high diſlaſure never more to meet with the Divines in *Henry the 7th Chappell*. At this the Dr. being much appaſt, and troubled, not knowing how to ſteer his course beſweſt the *Symplegades*,

Justin. lib. 1.
Perſeſſum
celebrant ob
neceſſa Mago-
rum, diſſum,
Magophonia.

Armiger War-
her.

pleades, nor obey the contrary commands of two such masters, the Messenger put him in some comfort, saying, that a word of the Primate to the King would set all right, and that the next morning, being Saturday, hee was to take his journey to *Oxford*, and that if the Dr. would write two or three lines to his Grace, and acquaint him with some late passages of the Assembly, with his desire to get leave of his Majesty to contine his attendance there, till he might upon faire tearmes withdraw himselfe he ingaged himselfe deeplye that he would bring an answer from the Primate the *Tuesday* following. Upon this overturte, the Dr. very desirous to take the first opportunity to make his peace with the *K i n g*, dictated a letter, or rather a note which he read to the Messenger, demanding of him whether he thought there was any matter of offence or danger in it, and if there were, he wished him utterly to sippresse it; the Messenger answered, that there neither was, nor could be any danger in it, for it was a note onely unsealed and contained no leeters in it, but the open and knowne resolues of the Assembly. Whereupon the Dr. trusted him with it, but heard no Answer till some weeekes after. In the meane while, the Messenger shewes this note to diverse, and closeth with the Committee, who tooke a Copy of it, but dispatched him away with the Originall to *Oxford*, whereupon hee bringeth backe an answer from the Primate: upon his returne he is committed for a few dayes, but since preferred to a gainfull place in the Armie: so his turne was served, but the Doctor turned out of house and home, sequestred, plundred, and libelled in all the tribulatory pseuquils printed the first and second weeke of *October*.

1643.

Being thus as youl card, made an Intelligencer to *Oxford*, he is censured by them who made him so, in the highest degree. And now the Vulturs hover over the carkasse of his estate: one (a) seizeth (1) M. White upon his Living at *Lambeth*; another (b) upon his Benefice at *Acton*; of *Dorch:st.* a third (c) upon his Books; a fourth (d) upon his provisior:; a fift(e) (b) M. Nye upon his goods and household-stuffe: and thou, *Britanicus*, here (c) M. Ben, gottest store of *Gall* and *Coppres* to put in thine Inke; which, it (d) M. Cooke, ever God open thy eyes, to see thy error, thou wilt mingle with (e) Andrew Kerwin. thy teares: For he was a great One that said it, *Whosoever offendeth one of these little ones, even the least in the Kingdome of God, that is, the Ministerie of the Gospel, it were better that a milstone were hanged about his neck, and he cast into the Sea.* Is this the partie of precise Zeale? Are these the distilled Spirits of Christianitie?

To

To beautifie the Temple of God, by *damning up the lights* thereof? To lay traps in their wayes, who guide our feet into the way of *peace*? To make men Delinquents, and then to persecute them with all severity? Is this the piety of this age, for the flocks of Christ to betray their Pastours to ravening Wolves; to strengthen the Armes of *Brownists* and base miscreants against learned, painfull, and Orthodox Divines; to take Oath upon Oath, and enter into Covenant after Covenant, to maintaine and support the true reformed Religion, and yet to supplant, and upon forged Cavillations overthrow the knowne Champions thereof? *O ubi effis fontes lacrymarum?* Oh where are ye! fountains of teares.

S E C T. V.

That the Doctor was no Intelligencer or Spie.

Brit. p. 45.

Ans.

" **M** *Aulicus*, wee have traced your Intelligence from the Parliament to the Assemblie, and found your *Mercurie* in the habit of a Doctor, but he confessed the hope of a *Deanerie* seduced him.

Nay, rather we have traced a cunning Merchant from the Beare at *Bridge-foot* to *Kennington*, from *Kennington* to the close Committee, from the close Committee to *Oxford*, from *Oxford* to the Court of Wards, and from thence to the Leaguer at *Saint Albans*: *Egregium vero landem*, let it be recorded to the everlasting praysse of the agents that beare themselves upon the close Committee, that by fraud and falsehood they have entrapp'd Simplicite, betrayed Loyaltie; and rewarded Treacherie; before they put the Doctor into the habit of an Intelligencer, they transformed themselves into Angels of light. As for the Doctors confessing, *that the hope of a Deanerie seduced him*, thy word will be taken for no more then thy weekly intelligence brings thee in; produce but one witnessse for it, though as *copped a Round-head* as thy selfe, and I will confess thee to be an honest man. But thou hast a Patent to *Lye*; and whatsoever thou printest in thy weekly *Currant's*, though never so grossly absur'd and palpably false, after thou hast got *M. Whites* hand to it, no man can say, *black is thine eye*.

Yea, but the Doctor is charged to be a Spie and Intelligencer to *Oxford*, by the report made to the House of Commons, which here followeth.

" *A Letter*

The Character of Britanicus.

“ A Letter of Doctor *Pearley*’s intercepted, going to *Oxford* to
“ the Primate of *Armagh*, wherin were contained great imputa-
“ tions upon the proceedings of the Assembly, and diverse Members
“ both of the Assembly and Parliament, whereby it appears that
“ he is a *Spie* and *Intelligencer* to *Oxford* : The Letter was read
“ before the Committee, and the Doctor called to his Answer,
“ who confessed all the materiall points in it, &c. *Septemb. 29.*

“ 1643.

This report of the Chaire-man, may be reduced to this Syllo-
gisme.

*Whoever sends a Letter to the Primate of Armagh, containing
great imputations upon the Members of the Assembly and Parlia-
ment, is a Spie and Intelligencer to Oxford, and ought to be deprived
of both his Livings, Bookes, and Libertie.*

But the Doctor sent a Letter to the Primate of Armagh, &c.

Ergo, he ought to be deprived of his Livings, Bookes, and Libertie ;
as it followeth there in the Sentence.

Here the Conclusion is in *Ferio*, or in *Bocardo* rather. But the
premisses are both false, and it will cost the Reporter hot water to
make good either of them.

For first, the originall Letter was never shewed to the Doctor,
nor acknowledged by him, nor any witnessesse produced, to testify
that it was written by him ; and therefore can be no evidence a-
gainst him in any Court where *Astrea* sits.

Secondly, The Transcript upon which the Committee proceeded,
disagreeth with the originall in diverse materiall points, as is proved
elsewhere : Neither was there any Faith at all made before the
Doctor, to convince him, that the Letter read before the Committee
was a true Transcript.

Thirdly, in that Letter there was no imputation, great or small,
laid upon the Members of the Assembly, or Parliament; unless it
be an imputation to say, That the *Prolocutors* dayly prayer was the
best and truest *Diurnall*, for that he had a speciall gift to pray, not
so much *ex tempore* as *de tempore*.

Fourthly, The great imputations spoken of, wee desire that the
Reporter, for his *reputation* sake, would specifie : For either they
were true, or false : If they were true, why are not the Members of
the Assembly and Parliament questioned, and punished for them ?
If they were false, why was not the Doctor put to his prooфе, and in

The name of
a Mood in the
third Figure,
and also of a
a Prison.

Ovid. Metam.
l. i. terras A-
strea reliquit.
See the gentle
Lash, p. 5.

case he failed, censured as a flanderer? There's a Pad in the Strat; Aliquid latet quod non patet.

Fiftly, To send a Letter from one Member of the Assembly to another, is not to be a Spie or Intelligencer to the adverse partie: But such a one was the Primate of *Armagh*, not onely a Member of the Assembly, chosen by the joyrz Votes of the whole House of Commons, but a Member at that time in such grace with the Assembly, that he was often alledged with great honour and respect both by the Asseffors and others; especially in debating the Article of Christ's descent into Hell.

Sixtly, *mis 20 miles by 30 m.*, one Swallow makes not a Summer, nor one act a habit; nor one link a Chain, nor one flower a garland, nor one rotten grain a corrupt Pomegranat; nor doth one Letter sent to *Wickham*, lyng in the Road to *Oxon*, make a Spie or Intelligencer to *Oxford*, and more then one Letter the Doctor never dictated, and that also intercepted; how then can he be a Spie? For the Letter intercepted could give no intelligence to *Oxon*, being stayed at *London*.

Sevently, Resolves of a Synod and conclusions *de fide*, are no se-crets of State; neither is the imparting of them to a most religious, learned, and every way accomplished Bishop, betraying se-crets to an enemie, but consulting an *Oracle* in Theologicall disputes of as great difficultie as moment.

Eightly, Whereas it is said, that the Doctor confessed all the materiall points in the transcript, it is most untrue: for the main and onely materiall point concerning aspersions layd upon Members of the Assembly and Parliament, was never so much as put to the Doctor, much lesse confessed by him; and for the truth hereof, he appealeth to the whole Committee for Examinations.

Lastly, to return to thee, Sir *Britanicus*, *Civicus*, or *Scoricus*, for thou art a man *omnium nominum & horarum*; tell me in good earnest, what is the Trade, or Profession, or Mysterie, whereby thou livest? Is it not to be a Cittie-Spie, and Intelligencer? And why may it not be as lawfull for the Doctor to send *Theologicall Truths* to *Oxford*, as for thee every week *Cruell Lyes* to all parts of the Kingdom? And because it is said, thou art either *Cormannus*, or *Cornificius*, I very much entreat thee, in the last place, to dissolve this *Dilemma*, or *Cornutum argu-mentum*.

The Character of Britanicus,

Either the Letter sent by the Doctor to the Primate of Armagh, contained in it matter of offence and scandal, or not; *Ad paries*, which of the horns wilt thou take? hold off; if thou sayest the Letter contained no matter of offence or scandal, thou sayest *in* nothing in the defence of the justice of the Committee or Parliament; if thou sayest that it contained any just matter of offence or scandal, and in that regard ought not to have been published to the disgrace of the Assembly or Parliament: Why did not those of the close Committee, when it was in their hands, suppress it? Why did they send the original Letter to Oxford, whereby it is now made publique, and expoed to the view of all men? Certainly, if the bare sending of that Letter to Oxford, make a man a Spie and Intelligencer, and guilty of I know not what capitall Crime, as S. Austin argued against the Devils ambiguous oracles, *Sors ipsa referenda est ad sororem*, so I may truely say, and make it good by the Recorders logick, and the Parliaments Censure, that those of the close Committee who after they had perused the Letter and taken a Copie, delivered it to the Messenger to convey it with all speed to Oxford, deserve to be close committed, and sent by the Serjeant at Arms *Petri ad vincula*. *O utinam: nec enim lex justior illa est, quam necis artifices arte perire suā.*

S E C T. VI.

Anlicus truly relates the Doctors reasons alleadged against the New Covenant, in the open Assembly.

“ **H**E tells us of Doctor Featley’s exception against our Oath, *Brit. pag. 67.*
“ He framed some wilful reasons and arguments, and pinned them on the Doctors sleeve and would make them his, but they are not satisfactorie enough.

I pray thee, *Britanicus*, shew us the long *Pinne* wherewith he pinned those reasons to the Doctors sleeve, reaching from *Christ-Church* or *All-Souls* in *Oxford*, to *Peter-houſe* in *London*; and because thy brow is made of the same *Morall* with that *Pinne*, go boldly to the house of Peers, and enquire of the Lord *Say* and *Wharton*, and after into the house of Commons, and demand of *M. Rouse* and *White*, and lastly, into the Assembly, and ask of

M. *Cafe* and *Calamie*, whether the Doctor did not openly propound those reasons in the Assemblie a fortnight before, that so often produced and much traduced Letter was sent to the Primate of Armagh, out of which *Aulicus* transcribed those reasons *verbatim*. Yea, but these reasons are not *sufficient enough*, they were sufficient enough to convince them who took the Oath, and to confound thee, *Britanicus*: if they were insufficient, why all this while hast not thou or some of them discovered the weaknesse and insufficiencie of them?

The Doctor could have alleag'd many other reasons; both against the Covenant in general, and that clause in particular, which may be in due time produced after the former reasons have been any way impeached or infringed by any colourable answer: till then thy silence, and theirs whom it so deeply concerns to dissolve them, as that they may disingage themselves from perjurie, argues plainly they are to you unanswerable.

SECT. VII.

Divers remarkable passages in the Assemblie of Divines, related in the Letter to the Primate of Armagh.

Because this Letter, or rather unsealed advertisement, sent to an eminent Member of the Assemblie, hath beene made as a *Match* anoynted with the *Brimstone* of the Adversaries malice; to kindle a fire of envie against the Doctor, which hath consumed his whole estate, and darzed the eyes of many of his Friends in the Assemblie, that they could not look upon him any more as a faithful Fellow-builder, but rather as a *deceitfull Work-man*: I will here truly acquaint thee, Reader, with all those passages in that Letter, that any way reflect on the Assemblie.

After an *Encomium* of the Prolocutor for his speciaall gift of praying, not so much *ex tempore*, as *de tempore*, rather to fish out the learned Archbishops judgement in those controverted poynts, then to satisfie his curiositie, the Doctor related three great disputes which held the Assemblie many days. The first, concerning the eighth Article of Religion; the second, concerning the eleventh; the third, concerning the second clause in the New Covenant. The first,

first, whether those words in the Article, (*The three Creeds ought
thoroughly to be received and believed*) might stand. The second,
whether in the definition of justification, the imputation of Christ's
active obedience as well as his passive ought to be mentioned. The
third, whether those words in the New Covenant, *I will endeavour
the extirpation of Popery and Prelacie, that is, government by Arch-
bishops, Bishops, &c, shall passe without any qualification or addition* of the words *papall or tyrannicall or independent*. The Assemblie
voted affirmatively in all three, the Doctor in the two former con-
curred with them, but dissented in the latter: upon what grounds
he concurred in the former and dissented in the latter, the ensuing
Speeches made in the Assemblie will declare.



The first Speech concerning the eighth Article, before the Assemblie of D I V I N E S.

M. Prolocutor,

“ *That we may not Penelopes telam texere & retex-
ere, doe and undoe; and that it may not be said
“ of our votes, as Charles the fifth spake sometimes of the
“ decrees at their Diets, that they were like Vipers, the
“ latter always destroying the former; What I shall hum-
“ blie offer to this Assemblie, shall be in confirmation
“ of our last vote concerning the three Creeds, read in
“ our Church. The exception of some of our learned
“ Brethren, are taken either at the titles, or the Creeds
“ themselves: Against the titles, that the Nicene Creed is
“ in truth thec onstantinopolitane; that the Creed which goeth
“ under the name of Athanasius, was either made by Anastas-
“ ius, as some affirm, or Eusebius Vercellensis, as our incom-
“ parable Jewell relates. Certainly Meletius the Patriarch
“ of Constantinople, in his Epistle to John Dousa resolves
“ negatively, *Athanasio falso a scriptum symbolum cum appen-**

*Apol. Eccl.
Ang. p. 2. c. 1.
divis. 1.*

"dice illa Romanorum Pontificum adulteratum luce lucidius con-
 "testatur: we contest that it is clearer than day light,
 "that this Creed is falsely father'd upon Athanasius,
 "and is adulterated by the adding of a clause inserted by
 "the Roman Bishop; and for that which is called the
 "Apostles Creed, the father who so christened it is un-
 "known. Hereunto I answer, that though the entire
 "Creed, which is read in our Churches, under the name
 "of the Nicen, be found *totidem verbis* in the Constantino-
 "politan; yet it may be truely called the Nicen, because
 "the greatest part of it is taken out of that of Nico. And
 "howsoever, some doubt whether Athanasius were the au-
 "thor of that Creed which bears his name, yet the
 "greater number of the learned of latter ages intitle him
 "to it; and though peradventure he framed it not him-
 "self, yet it is most agreeable to his doctrine, and see-
 "meth to bedrawn out of his works, and in that regard
 "may be rightly termed his Creed. And for the third
 "Creed, although I beleieve not, that either the Apostles
 "joyntly or severally dictated it: yet I subscribe to
 "Calvins judgement, who saith, that it was a summarie
 "of the Christian Faith, extant in the Apostles dayes,
 "and approved of by them. Howsoever, according to the
 "rule of Aristotle, *Loquendum cum vulgo, licet sentiendum*
 "cum sapientibus, we must use the language of the vulgar,
 "though we vote with wise men, and think as they doe.
 "And certaine it is, these three Creeds, for many hun-
 "dreds of years, have generally passed under the titles
 "of the Nicen, the Athanasian, and the Apostles. So much
 "for the titles. Against the Creeds themselves, the ex-
 "ceptions which are taken, either concern the form
 "of propounding the Articles, or the matter and do-
 "ctrine of them; concerning the manner of propound-
 "ing them, it is objected to be in too peremptorie a
 "way,

" way, under pain of damnation, and that they ought to be
 " thoroughly beleived. To the former I answer wigh Leo,
 " where it is said, *Whoever holds not this Creed, shall perish* Vid. Vossium
de 36 Symbo-
lis.
 " everlastingly; It is understood of such as have capacity
 " to understand it, and their consciences are convinced of
 " the truth of it. To the latter, that *thoroughly* to beleeve
 " it, signifies no more then *throughout*, and entirely, and
 " that not for the authoritie of the Creeds themselfes,
 " but for the Scripture by which they are confirmed.
 " The exceptions against the matter or doctrine of the
 " Creeds, either concern the first Article, *God of God*,
 " or the Article about the *descent into hell*. For the first,
 " there can be no doubt at all of it, for the Sonne is of
 " the Father, and therefore the Father and Sonne
 " being God, it must needs follow, that Christ is God
 " of God, neither will it hence follow, that the Deitie
 " of the Sonne is of the Deity of the Father. For the ar-
 " gument holdeth not *a concreto ad abstractum, verbi gra-*
 " *tiā*, it will not follow, *Deus passus est, ergo deitas passa*
 " *est*, God suffered, ergo the deity suffered: nor this,
 " *Maria est mater Dei, ergo est mater deitatis*; Mary is the
 " mother of God, ergo she is mother of the Deity. Yea
 " but *Calvin* saith, Christ is *autotheos*, God of himselfe;
 " the anwser is easie, Christ is God of himselfe, *ratione*
 " *essentia*; but God of God, *ratione persona*. And where-
 " as it is objected, that if he be *Deus de Deo*, it must be ei-
 " ther *per productionem essentie*, or *communicationem*; by
 " the production, or communication of the essence:
 " though *Berz*, and other of our Divines stick not at
 " the latter phrase, yet it followeth not; for it is suffi-
 " cient to prove him God of God, that his person is
 " generated of the Father, and it is safer to say that hee
 " hath *communicem aessentiam cum patre*, then *communicationem*.
 " rather common then communicated. For the latter,
concerning

16. The first Speech, concerning the 8 Article

concerning descent into Hell, all the Christi-
ans in the world acknowledge, that C H R I S T some-
way descended into hell, either locally, as many of the
ancient fathers, *Latimer*, the martyr, *Bilson* and *An-
drews*, and *Noel* in his catechism (commanded to be
taught in all Schools, soon after the publishing the
39 Articles expound it) or virtually as *Durand*, or
metaphorically as *Calvin*, or metonymically as *Tile-
nus*, *Perkins*, and this Assembly; and therefore no man
need to make scruple of subscribing to the Article, as
it stands in the creed, seeing it is capable of so many
orthodoxall explications, and therein I desire that
this Assembly in their aspersions would (after the ex-
ample of the harmony of confessions) content them-
selves with branding onely the popish exposition of
this Article, which taketh hell for *timbus patrum*, or
purgatory (Netherland regions, *extra anni solisque vias*)
for any of the other foure interpretations, they are
so far from being Hereticall, that it hath not bin pro-
ved that any of them is erroneous.

M. Prolocutor,

The second
Speech, to
the eighth
Article.

THough there is nothing more tender then Con-
science, every *scrupulus* there is more painful then
furculus in carne a thorn in the flesh; & though nothing
ought more now to be sought after, when not only Christ's
seamlesse coat, but his *mysticall body* is rent & torn asun-
der, then *anodunus erit ariani*, and *azanys erit ariana* to seek
the truth in love, and love in truth; and therefore I shal
be most willing to any kind of reasonable *arianicam*,
condescending to give satisfaction to our learned bre-
thren: yet on the other side, they may doe well to
think

“ think of that *maxime* in the canon law, *turpis pars quae discordat toti*, it is an unsound part which differs from the whole body, and not *nodes in scirpo querere*, to except against undoubted verities, and most warrantable expressions, such as have bin debated in this Article, namely, *Deus d: Deo, & symbola recipi debere*: for these are the *lapides offenditio[n]is*, rocks of offence.

“ That Christ is *Deus de Deo*, God of God, is thus clearly proved out of Scripture: whosoever is God and the Son of God, must needs be God of God; but Christ is God and the Son of God, *ergo &c.* But it hath bin objected, if he be God of God, then he must have his essence communicated to him from the Father, and so be *essentia[us] a patre*, essentiated, or natured from the Father: this will not follow, no more then that *Socrates est essentia[us] a Sophronisco*, but onely that he is *genitus a patre*, begotten of his Father, and so is *recipiens essentiam, or habens essentiam communicatam a patre*, which manner of speech is approved of by *Beza*, *filius est a patre per ineffabilem totius essentia communicationem ab aeterno*: the Son is from the Father by an unspeakable communication of his whole essence from eternity: and *Symlerus, non negamus filium habere essentiam a Deo patre, sed essentiam genitam negamus*: we do not deny that the Son hath his essence from God the Father, but we deny that the essence is begotten, and why should we boggle at this phrase, when our Lord himself ac-
John 5. 26.

“ knowledgeth, *Ioh. 5. 26. omnia mihi data sunt a patre meo, & pater dedit filio habere vitam in se*, all things are given me of my Father? Neither doth this any way contradict *Calvin his autotheos*, God of himself; which form of expression, though some protestants as well as papists have excepted against, yet I am of *Whitakers* mind, in his answer to the 7th reason of *Campion*, that

Hom. de temp.
88.

“ it is verissime & sanctissime dictum, most truly and reli-
 “ gionously spoken; nam si ex se Deus non est, omnino Deus
 “ non est: for if he be not God of himself, he is not God
 “ at all: let St Augustine be the umpire, and reconcile
 “ both, *Christus ad se Deus, dicitur ad patrem filius*; Christ
 “ may be considered two wayes, either absolutely, and
 “ so he is *Deus ex se*, God of himself, as the Father is
 “ and the holy Spirit; or relatively, as *filius*, and so he
 “ is *Deus de Deo*, as he is the Son, so he is God of God:
 “ yea but these phrases may be taken in an ill sense, and
 “ so may all the Articles of the Creed, as you may see in
 “ the Parolian censure set out by the Jesuits; nay so may
 “ the whole Scripture, as St Peter teacheth us, which
 “ ~~is~~ *an invocacion* in the ignorant & unstable pervert: what then,
 “ must we weed up all the flowers of Paradise, because
 “ hereticks, like spiders, suck such juice out of them
 “ which they turn into poysone?

“ 2. For the other expression [*ought to be received*] as I
 “ conceive, it may be thus justified. Whatsoever articles
 “ may be firmly and evidently proved out of scripture,
 “ *ought to be received* and *believed*, art. 6. But such are all
 “ the articles of these three Creeds, ergo &c. 2. Those
 “ to whose office and function it belongs, to declare and
 “ teach the people of God, what they may and ought
 “ to receive and believe, may use this expression. But it
 “ appertains to the office of the Pastors of the
 “ Church, especially met at a Synod for that end, to
 “ teach the people of God what they ought to receive
 “ and believe, ergo &c. 3. That form of words which
 “ hath bin used in Synods, held in the purest times, and
 “ is at this day used, not only in the harmony of all
 “ protestant confessions (as was shewed by a learned
 “ brother) but every day in most approved sermons, may
 “ be retained. But such is this form, *recipi & credere* there,
 “ ought

" ought to be received and beleeved, ergo, concil. Carth. 1.
 " Cacilius a Bilita dixit, quam rem fugere ac. vitare debe-
 " mus, & a tanto scelere nos separare, said, which thing we
 " ought to shun and avoyd, and to keep our selves from
 " so great a sin: Concil. Elib. can. 12. *Lapsi in heresin ad*
 " *ecclesiam recurrentes incunctanter recipi debent; pariten-*
 " *tia iis non est deneganda.* Concil. Neo. can. 1. Those
 " that are fallen into heresie, returning to the Church,
 " ought readily to be received, repentance is not to be
 " denied unto them. *Presbyter mactus ab ecclesia pelli-*
 " *debet, an incontinent presbyter ought to be driven from*
 " *the church.* Conc. Lat. quod non oporteat angelos
 " *invocari, that we ought not to call upon Angels.* & can.
 " 59. quod non oporteat libros non canonicos legi in eccl.
 " sia, that books that are not canonical, ought not to be
 " read in church. But our acute and learned brother
 " demandeth, *qua fide recipiendi sunt hi articuli, ecclesiastica*
 " *an divina?* with what kind of faith, humane or divine?
 " I answier, at the first propounding of them, if we have
 " nothing to say against them *fide ecclesiastica, or humana,*
 " *by a humane faith, or the faith of the church, out of*
 " *reverence to our mother the church;* but after we have
 " examined them and compared them with Scriptures,
 " then *fide divina, by a divine faith:* as the *Samaritans* at
 " the first believed, *fide humana* by a humane faith, upon
 " the relation of the woman; but afterwards, when they
 " heard Christ himself, and saw his miracles, *fide di-*
 " *vina.*

The first Speech concerning the eleventh ARTICLE.

M. Prolocutor.

“ **H**ere are two sorts of things which are not defined
“ without great difficulty, things of the highest,
“ and of the lowest nature; the former can hardly be
“ defined in regard of their exceeding perfection, the
“ latter for their extream imperfection: of the former
“ no definition is capable, the latter are capable of no
“ exact definition, but only some imperfect description:
“ and therefore as Aristotle defines *materia prima*, the first
“ matter, by meer negations, *quod nec quid, nec quanum, nec*
“ *quale*, neither substance, nor quantitie, nor qualitie, &c.
“ So Plato defines God, that he is *τι οὐκα*, *τις χρῆμα*, neither
“ body nor colour, &c. To this latter kind we may well
“ referre justification, of which we read that high eu-
“ logie in the Bohemian Confession, *Hoc caput doctrina ex*
“ *omnibus apud nos proximmo & gravissimo capite habetur*,
“ *ut in quo summa evangelie posita est, & quo christianismus*
“ *fundatur, & in quo preciosus nobilissimusque thesaurus salu-*
“ *tis aeternae, unica & viva consolatio divina comprehendit-*
“ *tur*: this is the chief head of doctrine, in which
“ consists the sum of the whole Gospell, &c. This
“ excellencie of the subject notwithstanding ought
“ not to dull the edge of our most diligent search into
“ it, but sharpen it rather, to endeavour so to define justi-
“ fication, that wee may *justify our definition*. Which wee
“ cannot doe, without distinguishing of a three-fold
“ righteousness: first, a perfect righteousness, but not
“ inherent; of which, a Cor. 5. 21. secondly, inherent,
“ but not perfect; of which, Luke 1. 75. and Apoc. 22.

“ 11. third-

¶ 11. thirdly, perfect and inherent, of which, *Heb. 12.*
¶ 23. The first, is the righteousness by which wee are
justified; the second, by which wee are sanctified; and
the third, by which wee are glorified. The first con-
sisteth as well of Christ's active as his passive obedi-
ence, and in the imputation thereof by faith consisteth
the essence of our justification, which may be thus de-
fined: *an act of God, whereby he acquitteth every penitent* The definition
and believing sinner, by not imputing to him his sins, and
of justifica-
tion.
imputing to him the perfect satisfaction and righteousness
of Christ. Every part of this definition may be proved
by clear testimonies of Scripture; and besides, it hath
that *testimen*, certain mark or touch-stone of a true de-
finition, that it *meeteth with all doubts, and confronteth*
all errors broached against the nature of justification: first,
the error of the *Libertines*, by that clause, *every peni-*
tent: secondly, of the *Antinomians*, in the clause, *not*
imputing their sinne: thirdly, the *Socinians*, in the clause,
perfect satisfaction: and lastly, the *Arminians* and *Pa-*
pists, in the last clause, *imputing Christ's righteousness, no*
habit or act of ours, no, not the act of faith. The testi-
monies of Scripture, because they are readie at hand
to every one, I shall forbear to quote at this present,
and conclude with culling out of some passages of the
ancient Fathers, the rather to confound our *Romish*
adversaries, who putting on a brazen face, challenge the
champions of our Faith to produce but one testimo-
nie of any Divine or Doctor of the Church, who
taught, that a man was justified by another mans righ-
teousnesse, before *Calvin* or *Luther.* We accept of the
challenge, and alledge first *Justin Martyr*, *Ad cœs.*
Justit. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 999. 1000. 1001. 1002. 1003. 1004. 1005. 1006. 1007. 1008. 1009. 1009. 1010. 1011. 1012. 1013. 1014. 1015. 1016. 1017. 1018. 1019. 1019. 1020. 1021. 1022. 1023. 1024. 1025. 1026. 1027. 1028. 1029. 1029. 1030. 1031. 1032. 1033. 1034. 1035. 1036. 1037. 1038. 1039. 1039. 1040. 1041. 1042. 1043. 1044. 1045. 1046. 1047. 1048. 1049. 1049. 1050. 1051. 1052. 1053. 1054. 1055. 1056. 1057. 1058. 1059. 1059. 1060. 1061. 1062. 1063. 1064. 1065. 1066. 1067. 1068. 1069. 1069. 1070. 1071. 1072. 1073. 1074. 1075. 1076. 1077. 1078. 1079. 1079. 1080. 1081. 1082. 1083. 1084. 1085. 1086. 1087. 1088. 1089. 1089. 1090. 1091. 1092. 1093. 1094. 1095. 1096. 1097. 1098. 1099. 1099. 1100. 1101. 1102. 1103. 1104. 1105. 1106. 1107. 1108. 1109. 1109. 1110. 1111. 1112. 1113. 1114. 1115. 1116. 1117. 1118. 1119. 1119. 1120. 1121. 1122. 1123. 1124. 1125. 1126. 1127. 1128. 1129. 1129. 1130. 1131. 1132. 1133. 1134. 1135. 1136. 1137. 1138. 1139. 1139. 1140. 1141. 1142. 1143. 1144. 1145. 1146. 1147. 1148. 1149. 1149. 1150. 1151. 1152. 1153. 1154. 1155. 1156. 1157. 1158. 1159. 1159. 1160. 1161. 1162. 1163. 1164. 1165. 1166. 1167. 1168. 1169. 1169. 1170. 1171. 1172. 1173. 1174. 1175. 1176. 1177. 1178. 1179. 1179. 1180. 1181. 1182. 1183. 1184. 1185. 1186. 1187. 1188. 1189. 1189. 1190. 1191. 1192. 1193. 1194. 1195. 1196. 1197. 1198. 1199. 1199. 1200. 1201. 1202. 1203. 1204. 1205. 1206. 1207. 1208. 1209. 1209. 1210. 1211. 1212. 1213. 1214. 1215. 1216. 1217. 1218. 1219. 1219. 1220. 1221. 1222. 1223. 1224. 1225. 1226. 1227. 1228. 1229. 1229. 1230. 1231. 1232. 1233. 1234. 1235. 1236. 1237. 1238. 1239. 1239. 1240. 1241. 1242. 1243. 1244. 1245. 1246. 1247. 1248. 1249. 1249. 1250. 1251. 1252. 1253. 1254. 1255. 1256. 1257. 1258. 1259. 1259. 1260. 1261. 1262. 1263. 1264. 1265. 1266. 1267. 1268. 1269. 1269. 1270. 1271. 1272. 1273. 1274. 1275. 1276. 1277. 1278. 1279. 1279. 1280. 1281. 1282. 1283. 1284. 1285. 1286. 1287. 1288. 1289. 1289. 1290. 1291. 1292. 1293. 1294. 1295. 1296. 1297. 1298. 1299. 1299. 1300. 1301. 1302. 1303. 1304. 1305. 1306. 1307. 1308. 1309. 1309. 1310. 1311. 1312. 1313. 1314. 1315. 1316. 1317. 1318. 1319. 1319. 1320. 1321. 1322. 1323. 1324. 1325. 1326. 1327. 1328. 1329. 1329. 1330. 1331. 1332. 1333. 1334. 1335. 1336. 1337. 1338. 1339. 1339. 1340. 1341. 1342. 1343. 1344. 1345. 1346. 1347. 1348. 1349. 1349. 1350. 1351. 1352. 1353. 1354. 1355. 1356. 1357. 1358. 1359. 1359. 1360. 1361. 1362. 1363. 1364. 1365. 1366. 1367. 1368. 1369. 1369. 1370. 1371. 1372. 1373. 1374. 1375. 1376. 1377. 1378. 1379. 1379. 1380. 1381. 1382. 1383. 1384. 1385. 1386. 1387. 1388. 1389. 1389. 1390. 1391. 1392. 1393. 1394. 1395. 1396. 1397. 1398. 1399. 1399. 1400. 1401. 1402. 1403. 1404. 1405. 1406. 1407. 1408. 1409. 1409. 1410. 1411. 1412. 1413. 1414. 1415. 1416. 1417. 1418. 1419. 1419. 1420. 1421. 1422. 1423. 1424. 1425. 1426. 1427. 1428. 1429. 1429. 1430. 1431. 1432. 1433. 1434. 1435. 1436. 1437. 1438. 1439. 1439. 1440. 1441. 1442. 1443. 1444. 1445. 1446. 1447. 1448. 1449. 1449. 1450. 1451. 1452. 1453. 1454. 1455. 1456. 1457. 1458. 1459. 1459. 1460. 1461. 1462. 1463. 1464. 1465. 1466. 1467. 1468. 1469. 1469. 1470. 1471. 1472. 1473. 1474. 1475. 1476. 1477. 1478. 1479. 1479. 1480. 1481. 1482. 1483. 1484. 1485. 1486. 1487. 1488. 1489. 1489. 1490. 1491. 1492. 1493. 1494. 1495. 1496. 1497. 1498. 1499. 1499. 1500. 1501. 1502. 1503. 1504. 1505. 1506. 1507. 1508. 1509. 1509. 1510. 1511. 1512. 1513. 1514. 1515. 1516. 1517. 1518. 1519. 1519. 1520. 1521. 1522. 1523. 1524. 1525. 1526. 1527. 1528. 1529. 1529. 1530. 1531. 1532. 1533. 1534. 1535. 1536. 1537. 1538. 1539. 1539. 1540. 1541. 1542. 1543. 1544. 1545. 1546. 1547. 1548. 1549. 1549. 1550. 1551. 1552. 1553. 1554. 1555. 1556. 1557. 1558. 1559. 1559. 1560. 1561. 1562. 1563. 1564. 1565. 1566. 1567. 1568. 1569. 1569. 1570. 1571. 1572. 1573. 1574. 1575. 1576. 1577. 1578. 1579. 1579. 1580. 1581. 1582. 1583. 1584. 1585. 1586. 1587. 1588. 1589. 1589. 1590. 1591. 1592. 1593. 1594. 1595. 1596. 1597. 1598. 1599. 1599. 1600. 1601. 1602. 1603. 1604. 1605. 1606. 1607. 1608. 1609. 1609. 1610. 1611. 1612. 1613. 1614. 1615. 1616. 1617. 1618. 1619. 1619. 1620. 1621. 1622. 1623. 1624. 1625. 1626. 1627. 1628. 1629. 1629. 1630. 1631. 1632. 1633. 1634. 1635. 1636. 1637. 1638. 1639. 1639. 1640. 1641. 1642. 1643. 1644. 1645. 1646. 1647. 1648. 1649. 1649. 1650. 1651. 1652. 1653. 1654. 1655. 1656. 1657. 1658. 1659. 1659. 1660. 1661. 1662. 1663. 1664. 1665. 1666. 1667. 1668. 1669. 1669. 1670. 1671. 1672. 1673. 1674. 1675. 1676. 1677. 1678. 1679. 1679. 1680. 1681. 1682. 1683. 1684. 1685. 1686. 1687. 1688. 1689. 1689. 1690. 1691. 1692. 1693. 1694. 1695. 1696. 1697. 1698. 1699. 1699. 1700. 1701. 1702. 1703. 1704. 1705. 1706. 1707. 1708. 1709. 1709. 1710. 1711. 1712. 1713. 1714. 1715. 1716. 1717. 1718. 1719. 1719. 1720. 1721. 1722. 1723. 1724. 1725. 1726. 1727. 1728. 1729. 1729. 1730. 1731. 1732. 1733. 1734. 1735. 1736. 1737. 1738. 1739. 1739. 1740. 1741. 1742. 1743. 1744. 1745. 1746. 1747. 1748. 1749. 1749. 1750. 1751. 1752. 1753. 1754. 1755. 1756. 1757. 1758. 1759. 1759. 1760. 1761. 1762. 1763. 1764. 1765. 1766. 1767. 1768. 1769. 1769. 1770. 1771. 1772. 1773. 1774. 1775. 1776. 1777. 1778. 1779. 1779. 1780. 1781. 1782. 1783. 1784. 1785. 1786. 1787. 1788. 1789. 1789. 1790. 1791. 1792. 1793. 1794. 1795. 1796. 1797. 1798. 1799. 1799. 1800. 1801. 1802. 1803. 1804. 1805. 1806. 1807. 1808. 1809. 1809. 1810. 1811. 1812. 1813. 1814. 1815. 1816. 1817. 1818. 1819. 1819. 1820. 1821. 1822. 1823. 1824. 1825. 1826. 1827. 1828. 1829. 1829. 1830. 1831. 1832. 1833. 1834. 1835. 1836. 1837. 1838. 1839. 1839. 1840. 1841. 1842. 1843. 1844. 1845. 1846. 1847. 1848. 1849. 1849. 1850. 1851. 1852. 1853. 1854. 1855. 1856. 1857. 1858. 1859. 1859. 1860. 1861. 1862. 1863. 1864. 1865. 1866. 1867. 1868. 1869. 1869. 1870. 1871. 1872. 1873. 1874. 1875. 1876. 1877. 1878. 1879. 1879. 1880. 1881. 1882. 1883. 1884. 1885. 1886. 1887. 1888. 1889. 1889. 1890. 1891. 1892. 1893. 1894. 1895. 1896. 1897. 1898. 1899. 1899. 1900. 1901. 1902. 1903. 1904. 1905. 1906. 1907. 1908. 1909. 1909. 1910. 1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2049. 2050. 2051. 2052. 2053. 2054. 2055.

The second Speech concerning the 11. Article,

" is hid in one righteous One , and the righteous-
 " nesse of One acquitteth many. *Jerom* , *ut nos efficeremur*
 " *justitia Dei in ipso, non nostra, nec in nobis* : that we might
 " be made the righteousness of God in him, not ours,
 " nor in us. *August. serm. 6. de verb. Apost. Videte duos*,
 " *justitia Dei, non nostra; in ipso, non in nobis* : observe two
 " things ; it is Gods justice, not ours ; and in him, not in
 " us. *Et tract. 3. in Iohann. Omnes qui ex Adamo in peccato*,
 " *peccatores, omnes qui per Christum justificari, justi; non in se*,
 " *sed in illo* : all that are justified by Christ, are just, not
 " in themselves, but in him. *Et in Psal. 21. Mors Christi*
 " *morte fugatur, & Christi nobis justitia imputatur* : our
 " death is put to flight by Christs death, and Christ his
 " righteousness is imputed to us. *Bernard. ad Mil.*
 " *Temp. c. 12. Ade peccatum imputabitur mihi, & Christi*
 " *justitia ad me non pertinebit* ? Adams sin is imputed
 " to me, and shall not Christ his righteousness belong
 " to me ? *Et Serm. 61. in Cant. Nempe factus es sumibi*,
 " *Christe, justitia à Deo: nunquid mihi verendum, ne una ambo*-
 " *bus non sufficiat? non est pallium breve, quod non possit operire*
 " *duos; & te pariter & me operiet larga & aeterna justitia* :
 " *thou, O Christ, art made righteousness unto me from*
 " *God: need I fear lest thy righteousness, being but*
 " *one, cannot suffice us both? it is no short or scantie*
 " *cloak or garment, that cannot cover two; thy large and*
 " *eternal justice or robe of righteousness, shall cover*
 " *both thee and me.*

The second
Speech, to
the eleventh
Article,

Calvin, profa 1. Infling.

M. Prolocutor,

" *F*udicious and devout *Calvin* , alluding to the words
 " *of the Prophet* , let us draw water out of the wells,
 " *of salvation* , saith, *nos quoniam legimus reprehensoris quis nimi*-
 " *llus* .

" unde ipse aqua viva hauserint : none ever were found
 " faultwith, for drawing too much out of the well of
 " life. Sith then we have free libertie to draw, and the
 " water is so precious and sovereign, the well so full and ^{cypri. decess.} Dom.
 " exuberant, that, as S. Cyprian speaketh, *quantum fidei capacis*
 " *affirimus, tantum gratiae inundantis haerimus*, we take up
 " so much grace as our faith can hold or receive. I pro-
 " fesse, for my owne part, I had rather draw more out
 " of this well then lesse : they who are onely for the im-
 " putation of Christ's passive obedience, seem to me to
 " draw but *one bucket full* but they who are for the impu-
 " tation of both, two: the former draw from thence only,
 " *premium redemptoris*, the price of our ransome ; the o-
 " ther, *meritum eternae vite*, the merit of eternall life.
 " But to leave all rhetoricall expressions, and handle
 " this subtile question logically and scholastically.

" First, we are to take notice of a double obedience of
 " Christ ; generall, which he performed to the whole
 " law through the whole course of his life : a speciall,
 " which he performed to that particular command of
 " his Father, to lay down his life for his sheep.

" Secondly, when we speak of this generall and spe-
 " ciall obedience of Christ (which some term active
 " and passive) though it be most true which Bernard saith,
 " *Christus in vita habuit actionem passivam ; in morte passi-
 " onem activam* : Christ in his life performed a passive
 " action; in his death he sustaing an active passion. It
 " is confessed on all hands, that both are necessarie to
 " justification, & that Christ performed both for us ; but
 " then we must distinguish of this term, *for us* ; for it
 " may either signific *bono nostro*, only for our good and be-
 " nefit, or also *leco nostro*, in our stead and place ; that
 " Christ satisfied the punishment of the law, and fulfil-
 " led all the precepts thereof for us; that is, for our bene-
 " fit,

“ fit, is not denied by any: and therefore those texts, *puer
natus est nobis, & oportet nos implere omnem iustitiam, &
factus est sub lege ut eos redimeret*; to us a Child is
“ borne, and so we ought to fulfill all righteousness,
“ and he was made under the law, that he might redeem
“ those that were under the law, and the like, might be
“ spared; they are like the *Lacedemonian swords*, too shone
“ to reach their adversaries. But that he fulfilled the
“ law, *loco nostro, in our stead and place*, that's denied by
“ *Piscator and Tilanus*; who conceive that the passive obe-
“ dience only is imputed to us, *et implet utramque
paginam*, not the active. Their principall reasons
“ are.

*Piscator and
Tilanus.*
Obj.

“ First, Christ as man, being a creature, was bound
“ to fulfill the law of his Creator for himselfe, other-
“ wise he had not been *sacerdos inculpatus*, a high Priest
“ without blame, neither would his sufferings have
“ steaded us: but, being an innocent man, he was not
“ bound to satisfie for the breach of the law; that there-
“ fore is to be allowed to us which he did undergoe in
“ our stead.

“ Secondly, the Scripture attributeth our redemp-
“ tion and reconciliation to the blood of Christ;
“ *Christ's blood cleanseth us from all sin, I Io. I, 9, and 6.*
“ *Christ gave his flesh for the life of the world.*

“ Thirdly, he that is freed from the guilt of all sins,
“ of omission as well as commission, is to be reputed, as
“ if he had fulfilled the law: for *idem est esse iustum &
insontem*, it is all one to be a just and an innocent man.
“ But by the imputation of Christ's passive obedience
“ we are freed from the guilt of all sin, as well of omissi-
“ on as commission, *ergo &c.*

“ Fourthly, if Christ's active obedience be imputed
“ to us, then there needs no remission of sins, for he
“ who

“ who is esteemed to have fulfilled the law, needs no
“ forgiuenesse for the breach it.

“ Fifthly, those who are freed from eternall death,
“ of necessitie attain everlasting life: but by the impu-
“ tation of Christs passive obedience, we are freed from
“ eternall death: *ergo*, by it we obtain everlasting
“ life.

“ To the first, a three-fold answer may be given. First,
“ that Christ, in regard of his hypostaticall union, was
“ freed from all obligation of law, which otherwise had
“ layen upon him, if he had been meer man. Secondly, ad-
“ mitting that Christ, as man, after he had taken upon
“ him our nature, was bound to fulfill the law for him-
“ self; yet because he freely took upon him our na-
“ ture, and consequently this obligation for us, his dis-
“ charging it shall accrue to us: as if I freely enter into
“ bond for another mans debt; if I discharge the bond,
“ I both release my self and my friend. Thirdly, we must
“ distinguish of a publike person and private; what a
“ man doth as a private person, belongeth only to him-
“ self; but what he doth as a publike person, to himself
“ and others.

“ To the second I answer, that either the blood & death
“ of Christ are taken by a *synecdoche*, for his entire ob-
“ edience, it being the *corona* and crown of all; or that
“ salvation and life is attributed to it, because it mer-
“ ited for us the imputation of Christs active obedi-
“ ence also.

“ To the third, he that is freed from sinne of omis-
“ sion is in the state of an innocent, but not of a just man:
“ he is indeed freed from all punishment, yet be-
“ cause he hath not actively fulfilled the law in the
“ course of his life, he hath no good title to eternall
“ life: by the law, *hoc fac & vives*, doesthis and thou shalt

Sol. 1.
Obj.

Sol. 2.

Sol. 3.

“ live; he that is guiltie of no sin of omission, is equivalent to a just man, *quoad liberationem à pena*, but not *quoad meritum eternæ vitae*, in regard of freedom from punishment, but not in regard of the meriting eternall life; *secundum quid, non simpliciter*, in some respects, not simple.

Sol. 4.

“ To the fourth, Christs righteousness cannot be imputed to us, before we are assyled of our sinnes. For it is not righteous with God, to accompt him righteous, who hath no way satisfied for his sinnes, neither by himselfe nor other: the captive must be first freed, before he be advanced to honour.

Sol. 5.

“ To the fifth, though it follow by the connexion of the causes of our salvation, that whosoever is freed frō eternall death, is stated in eternall life: yet it doth not follow that there is the same cause of both: as for example, if you open the leaves of a window, the sunne-beams shine into the roome; yet there is not one and the selfe same cause of opening the window, and the immision of the beams.

“ Thus I have handled the poynt, *disagreement*, by way of confutation: now *reconciliation*, by way of confirmation, I set to the proof thereof.

“ First, if justification be a distinct thing from redemp-
“ tion and satisfaction: then the imputation of Christs
“ meer passive obedience will not suffice for our justifi-
“ cation: but they are distinct things, *Dan. 9, 24. He shall*
“ *make an end of sin, he shall make reconciliation for iniquitie,*
“ *and bring in everlasting righteousness. 1 Cor. 1, 30. He*
“ *is made to us, righteousness, and sanctification, and re-*
“ *deemption.*

“ Secondly, that which is imputed to us, is called
“ righteousness, and *saluacio*, *Rom. 5.* but meer passive ob-
“ edience makes not a man righteous, but only pati-
“ ent, *ergo, &c.*

“ Thirdly, the

“ Thirdly , the fulfilling of the ceremoniall law is a
“ different thing from Christ's passive obedience ; but
“ that is imputed to us , by the reason which our adver-
“ sarie bring , because Christ did not that for himself ,
“ in regard he had no sin ; whereof all those legall acts
“ were a kind of confession : and therefore it must be al-
“ lowed to us .

“ Fourthly , If part of Christ's active obedience be
“ imputed to us , why not the whole ? But the adversaries
“ confess , that Christ's voluntarie submitting himself
“ to death , and offering up himself for a sacrifice to
“ God (which are parts of his active obedience) are
“ imputed to us : for otherwise his bare sufferings had
“ not been meritorious . Ergo , his whole active obedi-
“ ence is imputed to us .

“ Fifthly , unless Christ's actuall fulfilling of the law
“ be imputed to us , we are debarred of eternall life ,
“ which is promised to none but such who in them-
“ selves or by Christ have fulfilled the law , according
“ to those texts , fac hoc & vives : & si vis ad vitam in-
“ gredi , serva mandata : doe this and thou shalt live , and
“ if thou wilt enter into life , keep the Command-
“ ments .

“ If Christ were not bound to fulfill the law for him-
“ self , upon our adversaries own ground , his fulfilling
“ the law must be imputed to us : but he was not bound
“ to fulfill the law for himself . First , because he was not
“ persona humana , & lex datur persona , non natura ; Christ
“ was not a humane person , and the law is given to the
“ person , not to the nature . Secondly , because as Son of
“ man , he is Lord of the Sabbath , and so of the law .
“ Thirdly , because he is the King of the Church , to
“ prescribe lawes to his subjects , not to himself , and
“ all power is given to him both in heaven and earth .

“ Lastly, because no man will say, that Christ in heaven
 “ hath any obligation upon him, yet there he hath his hu-
 “ mane nature: that nature therefore, as in him it was
 “ hypostatically united to the deitie, was free from all
 “ tye in regard of himselfe; what he engaged himselfe was
 “ for us, and to be allowed on our accompt.

The third
Speech, to
the eleventh
Article.

M. Prolocutor,

“ **A**S S. Gregorie said, *plus debeo Thome, quam Petro*, I
 “ am more indebted to *Thomas* then *Peter*; because
 “ his doubting of Christ's resurrection occasioned a
 “ more sensible demonstration thereof then otherwise
 “ we should have had: so truly I may say, we are much be-
 “ holding to him, who first moved the scruple concern-
 “ ing the imputation of Christ's sole satisfaction; for it
 “ hath occasioned the resolution, not only of that
 “ doubt, but of many other concerning the *communicatio-*
 “ *tio idiomatum*, the effects of the hypostatical union,
 “ the nature of the law, and the faithfulls title to hea-
 “ ven.

“ It is true, there hath been some *clashing* among the
 “ worthie Members of this Assemblie: but it hath been
 “ like the collision of steel and flint, whereby have been
 “ struck out many sparks of divine and saving truth.
 “ Nothing seemeth to me now to hinder the putting the
 “ question to the vote, and determining it *ex voto*, ac-
 “ cording to our desire, but the vindication of it from
 “ aspersions cast upon it by foure sorts of miscreants,
 “ the *Antinomians*, the *Papists*, the *Arminians*, and *Socini-*
 “ *ans*.

“ First, the *Antinomians* object, if Christ's active
 “ righteousness be imputed unto us, then are not we
 “ bound to keep the law, because Christ hath kept it for
 “ us. “ This

“ This objection may be assyled with a double an-
 “ swer : first, that this active obedience of Christ is
 “ imputed to none but true penitents. For though re-
 “ pentance be no cause of our justification, yet it is
 “ *conditio requisita in subiecto*, a condition required in the
 “ subiect, and to beleeve the remission of our sins, by
 “ imputation of Christs satisfaction and righteousness
 “ without a sincere and serious purpose to forsake all
 “ our transgressions, and walk in newnesse of life, is an
 “ act, not of Faith, but of presumption. Secondly, I
 “ grant, that Christs righteousness being imputed to
 “ us, we are not bound to fulfill the law *hoc nomine* to
 “ justify us before God, or procure us a title to the
 “ Kingdom of Heaven: but for other ends, namely, to
 “ glorifie God, obey his will, to testifie our thankful-
 “ ness to our Redeemer, to shew our faith by our
 “ works, to make our election sure to our selves, to a-
 “ dorn our profession with a holy conversation, to a-
 “ voyd scandall, and avert Gods judgements.

“ Secondly, the *Papists* object, if Christs active obe-
 “ dience be imputed to us, then either the whole, or a
 “ part of it : not a part, for that will make us righteous
 “ but in part : not the whole, for then no other should
 “ have share in it, but our selves ; and everie particular
 “ beleiever should be as righteous as Christ himself, and
 “ everie one as another.

“ But this objection may be assyled by a three-fold
 “ answer. First, there is a double *totum* or whole, *totum*
 “ *extra quod nihil est, & totum cui nihil deest*; a whole out
 “ of which there is nothing ; as the whole water is in the
 “ basin, and a whole to which nothing is wanting, as the
 “ whole soul is in every part of the body ; for the soul
 “ is *totum* in *totis*, and *totum* in *qualibet parte*. Christ’s
 “ whole

The third Speech concerning the 11 Article,

“whole obedience in the first sense is imputed to us ;
 “not in the second. 2. All believers, according to the
 “speech of Luther, are *aque justi ratione justicie imputata*,
 “equally just in respect of imputed justice, though not
 “*inherentis*, of inherent; in respect of passive, not active
 “righteousnesse. Thirdly, *aque pronunciamur justi, ut*
 “*Christus*; we are equally pronounced just, as Christ;
 “that is, we are as truely acquitted and absolved as he;
 “*sed non pronunciamur aque justi*, but not pronounced e-
 “qually just: for his justice was inherent, ours imputed;
 “his from himself, ours from him; his of infinite
 “worth, sufficient to justifie all beleevers; ours of finite,
 “and sufficient only for our selves.

“The Arminians object, if *in credere*, or the very act
 “of believing justifie us, then not Christ's imputed
 “righteousnesse. But the very act of believing justifieth,
 “as the Apostle faith, *Abraham beleeved*, and it was
 “counted to him for righteousness. To this, I an-
 “swer, that faith may be considered either *ratione*
 “*actus*, or *ratione objecti*, in regard of the act, or of
 “the object. Faith justifieth not *ratione actus*, for
 “then some work should justifie; but *ratione objecti*,
 “not in regard of the act, but in regard of the object;
 “as the spoon feeds the child, in regard of the milk in
 “it; and the chirurgions hand heals, in regard of the
 “playster he applies: those that were healed by looking
 “upon the brazen serpent, were not cured by the sharp-
 “nesse of their sight, for the purblind were as well hea-
 “led as the sharp-sighted, but by a supernaturall vertue
 “at that time givento the object, the brazen serpent, a
 “type of Christ.

4. “The *secinians* object, God doth not justifie man
 “by an act of injustice: but it is injustice to punish one
 “man for another, or attribute one mans righteousness

“to

" to another: for, *justitia est suum cuique tribuere*, it is the
 " office or property of justice to give to every man his
 " owne; therefore we are not justified by the imputati-
 " on of Christ's active or passive obedience. But this
 " objection may be assayed with a double answer. First
 " it is not against justice, but agreeable to justice, to
 " lay the debt or penalty of one man upon another, in
 " case that one man voluntarily undertake for the other,
 " and becomes his surety: as it was just to lay *Cimon* in
 " the gaol for his father *Miltiades* debt, after he engaged
 " himself for it, and made it his own: neither was it un-
 " just to put out one of *Zaleucus* his eyes for his sons
 " adulterie, after hee undertook to satisfie for his
 " son, and to save him one eye, who otherwise should
 " have lost both. Secondly when God imputes Christ's
 " righteousness unto us, he gives us our *own*, namely,
 " that which Christ hath purchased for us by his death:
 " and secondly in regard of our union with Christ,
 " whatsoever is Christ's in this kind, is ours, and *Ro. 5.*
 " he that hath given Christ to us, hath given his righte-
 " oufulness also.

M. Prolocutor,

" *T*He Roman orator in his oration *pro Sexto Roscio* The fourth
 " Amerino writheth of *Caius Fimbria*, that he indicted speech to the
 " *Q. Scævola* upon a strange point, that he would not eleventh Ar-
 " suffer himself to be slain out-right by him, *diem Scæ-
 " vole dixit, quod non totum telum corpore recipisset*; accu-
 " sed *Scævola*, for not receiving his whole weapon into
 " his body: methinks some of our brethren put in a
 " like bill against us, that we suffer them not to have a
 " full and fair blow at us, *quod non tota tela argumentorum
 " recipiamus*, that we receive not the weapons of their
 " argu-

The fourth Speech concerning the XI Article;

“ arguments whole & entire, I will therefore propound
 “ their arguments, as neer as I can remember, in their
 “ own words to the best advantage, and then return a
 “ punctuall answer unto them. If any of their ~~arrows~~
 “ be headed, if any of their swords be keen edged and
 “ sharp pointed, if any of their arguments have *acumen*
 “ & *robur*, sharpnesse and strength, they are these five
 “ following,

Obj. 1. “ Every humane creature is bound to fulfill the Law
 “ of God for himself *jure creationis*, by the right of
 “ creation. But Christ is a humane creature, *ergo* he was
 “ bound to fulfill the Law of God for himselfe, and con-
 “ sequently he fulfilled it not in our stead.

“ To the consequence inferred upon the conclusion
 “ of this Syllogism, I have spoken heretofore. I now
 “ answer to the Syllogism it self, by distinguishing of
 “ *humana creatura*, a humane creature, which may be ta-
 “ ken either *ratione naturae* onely, or *ratione personae* also;
 “ which may be so tearemed, either in regard of the na-
 “ ture, or the person: every humane creature *ratione*
 “ *naturae* & *personae*, that is, such a creature as hath not
 “ only humane nature but a humane person also, is
 “ bound to fulfill the morall Law for himself: but Christ
 “ was not so; he had a humane nature, but no humane
 “ person. Now we know, *Lex datur personae*, the Law is
 “ given to the person, Thou shalt doe this, or thou shalt
 “ not doe that.

Obj. 2. “ In the accompt of the law, and all judiciarie pro-
 “ ceedings, it is all one to be *insons* & *justissim*, to be guilt-
 “ less and righteous: but by the imputation of Christ’s
 “ satisfaction we are accompted guiltless before God:
 “ ergo righteous and fully justified.

“ I answer: There are two sorts of causes in courts of
 “ justice, criminall and civil: in criminall it is true,
 “ *idem*

“ *idem est esse innocentem & justum*, it is all one to be ac-
“ compted innocent, and just: but not in civill, where
“ justice hath a respect to reward: and in that regard, a
“ guiltlesse man is not necessarily a just man, that is, a
“ deserving man. It was not sufficient for *Demosthenes*
“ to plead for *Ctesiphon*, that he was a hamelesse man,
“ and therefore ought in justice to have the crown;
“ but he proves that he was a deserving man, and by the
“ law ought to have it as his due.

“ Thirdly, Justification is a judiciary act opposite
“ to condemnation; but imputation of active obedi-
“ dience is no judiciary act opposite to condemnati-
“ on, *ergo, &c.*

“ God is said to be a righteous judge, not only in respect
“ of inflicting punishment rightly, but also in confer-
“ ring rewards and crowns of glory: & justification hath
“ respect to both, for there are two questions put to us at
“ God's tribuall; first, what hast thou to say for thy
“ self, why thou shouldst not be condemned to helst tor-
“ ments? the answer is, I confess I have deserved them by
“ my sins; but Christ hath satisfied for me: the second
“ question is, what canst thou plead why thou shouldst
“ in justice receive a crown of glory, sith thou hast not
“ fulfilled the law? the answer is, Christ hath fulfilled
“ the law for me: both these are expressed by *Anselm* in
“ his book *de modo visitandi infirmos*; *si dixerit, meruisti*
“ *damnationem*; *dic, Domine, morsem Domini nostri Iesu Chri-*
“ *Sti obtendo inter me & mala merita mea*; *iphusque meritum*
“ *offer o pro merito, quod ego debuissim habere, nec habeo*; if
“ he, saith thou hast deserved damnation, answer thou,
“ I set Christ's death between me and my ill deserts, or
“ wicked works; and I offer his merit for that merit which
“ I should have, but of my self I have not.

“ Fourthly, all they who are freed from the guilt of

Obj. 3.

Sol.

Obj. 4.

“ all sins of omission as well as commission, are ac-
“ complied as absolutely righteous before God: but by
“ the imputation of Christ's mere passive obedience we
“ are freed from the guilt of all sins, of omission as well
“ as commission, ergo, &c.

Sol.

“ Answer: This argument is a plain fallacie *a dicto*
“ secundum quid ad simpliciter, from that which is said to
“ be so in some respect, to that which is simple so: he
“ that is free from the guilt of the sin of omission, is as
“ if he were righteous secundum quid, in some respect;
“ that is, in regard of punishment and guilt, but not as a
“ righteous man simple, who hath a good title to a
“ crown of glorie. For the taking away of guilt doth
“ not necessarily put merit. *Adam* at the first moment
“ of his creation was guiltlesse, yet had no merit which
“ he might pretend as a title to the Kingdom of Hea-
“ ven.

Obj. 5.

“ Fifthly, every doctrine of Faith ought to be founded
“ upon Gods Word; but our pretending a title to the
“ Kingdom of Heaven, by the imputation of Christ's
“ active obedience, hath no foundation in Gods Word,
“ ergo, &c.

Sol.

“ It hath foundation in Gods Word; namely, in
“ these texts, *fat hoc & vives*; *si vis ad vitam ingredi, serua*
“ *mandata*, doe this and thou shalt live; and if thou wilt
“ enter into life, keep the commandements: and we
“ establish the law by faith; and these shall walk with
“ me in white robes, for they are worthy: upon these
“ foundations we build this fort for truth; none may
“ enter into the Kingdom of Heaven, who have not
“ some way fulfilled the law (*fat hoc & vives*); and that
“ in the rigour thereof, exactly and perfectly; but all
“ true believers enter into the Kingdom of Heaven; and
“ I subsume (they have not fulfilled the law exactly and
“ per-

“ perfectly in their own persons.) Ergo, they have ful-
“ filled it by their suretie. Christ his fulfilling the law
“ therefore is imputed to them.

Concerning the resolve of the Assembly, that
the whole obedience of Christ is imputed
to everie beleever.

M. Prolocutor,

“ **T**He expression agreed upon by the Assembly, The fifth
Speech to the
eleventh As-
sembly
“ seemes liable to three exceptions, redundancie,
“ deficiencie, and noveltie: redundancie, in the word *whole*,
“ *whole*; deficiencie, in the word *obedience*; and novel-
“ tie, in the word *imputed*: as *Terrullian* saith of the
“ serpent, *quot colores tot dolores*; so we may say here, *quot*
“ *littera tot litera*.

“ The first exception is of redundancie: for within
“ the accompt of the *whole* obedience of Christ commeth
“ his obedience to the ceremoniall law, which yet is not
“ imputed to us, because we ought no obedience to it;
“ it was no part of our debt, and therefore our sure-
“ tie his laying it down commeth not upon our ac-
“ compt.

“ The second exception is of deficiencie in the word
“ *obedience*, for it falls short of that which is imputed to
“ us. For Christ's originall righteousness is not com-
“ prised under either his active or passive obedience; yet
“ that also must be imputed to us, as *Bizs* elegantly de-
“ monstrateth, putting the case thus: we were accompta-
“ ble to the divine justice for three things, originall
“ corruption, sins of omission, and sins of commissi-
“ on.

“ To this three-fold maladie a three-fold remedie

" was to be applyed : to our originall sins, Christs ori-
 " ginall righteousness : to sins of omission, Christs
 " active : to sins of commission, his passive obedience.
 " It the acculer of the brethren article against us at
 " Christs bar, thou wert conceived and born in sin : the
 " answer is, but my mediators conception and birth
 " was without sin ; if he article, thou hast omitted many
 " duties of the law : the answer is, Christ hath fulfilled
 " the law for me ; if he article in the third place, thou
 " hast committed many actuall sins against the law : the
 " answer is, Christ hath satisfied for them by his death
 " and passion.

" The third exception is of noveltie : for the impu-
 " tation of Christs active and passive obedience was ne-
 " ver defined, for *dogma fidei*, a doctrine of faith, till the
 " Synods held at *Gap* and *Private* in our memorie. But
 " these aspersions may be easily washed away thus.

" First, though we were not bound to the ceremoni-
 " all law, yet the *Jewes* were : to whom this obedience of
 " Christ was necessarily to be imputed, and this cometh
 " to be the decision of the Apostle, *Gal. 4, 4. Made un-*
 " *der the law, to redeem them that were under the law.*

" Secondly, though Christs originall righteousness
 " were most requisite in him to qualify him to be both
 " our high Priest and sacrifice, that he might be an im-
 " maculate lamb and an high Priest separated from
 " sinners ; and though this originall righteousness hath
 " influence into our birth, to cleanse it : yet, as *Rivetus*
 " acutely observeth, it was not properly the work of
 " Christ, but of the holy-Ghost sanctifying him in the
 " womb, and in that regard not to be imputed to us as
 " any act of our mediator.

" Thirdly, though in the Synods above named the
 " controversies which arose about this point, first be-
 " tween

& between *Piscator* and *Rivet*, and after between *Moulin*
 & *Tilenus*, were determined; yet the doctrine it self
 was much more ancient: For besides the testimonies
 of *Bernard*, *exhortat. ad templ.* *Chrys.* 2 *Cor.* 5. *Aug.*
 in *Psal.* 21. and *Justin Martyr in quart.* heretofore al-
 ledged by me, *Tilenus* himself confesseth that it was
Luthers opinion: and *Calvin* is expresse for it, in *ep. ad*
Rom. 3. v. 31. *Cum ad Christum ventum est, in eo invenitur*
exacta legis justitia quæ per imputationem fit nostra;
 when we come to Christ, in him we find the exact
 justice of the law, which by imputation is made ours.
 And so is *Peter Martyr*, in *ep. ad Rom.* c. 8. *In justitia Christi*
qua lex impleta fuit, illorum jam est justitia, & illis à Deo
imputatur: Christ his righteousness, by which the
 law is fulfilled, is now their righteousness, and impu-
 ted to them by God. And *Vrjn. Catech.* *Perfecta satis-*
factio, justitia & sanctitas Christi mibi imputatur: Christ
 his perfect satisfaction, justice and holiness, is impu-
 ted to me. And *Hemmingius de justif.* art. 2. *Justificatio*
*hominis est credentis in Christum absolutio à peccato proper
mortem Christi, & imputatio justitie Christi*: justifica-
 tion is the acquitting of a believer from sinne for the
 death of Christ, and the imputation of Christ's righ-
 teousnesse. And the *Magdeburgenses*, Cent. 1. l. 2.
Justitia, quam Deus impio imputat, est totum opus quod
Christus mediator noster pro toto genere humano præstitit:
 all which Christ our mediatour did for all man-
 kind is the righteousness which God imputeth to
 a sinner.

But here me thinks I heare those who are most active
 in the Assembly for the imputation of the meer pas-
 sive obediency of Christ, like the Tribunes among the
Romans, obnunciare & intercedere, that they may hinder
 and stop the decree of the Assembly, alledging, that

“ though some of the ancient Fathers , and not a few of
 “ the reformed Doctors cast in their white stone among
 “ ours : yet that we want his suffrage , who alone hath
 “ the turning voice in all debates of this kind , and that
 “ according to our protestation made at our first meet-
 “ ing we ought to resolve upon nothing in matter of
 “ faith , but what we are perswaded hath firm and sure
 “ ground in Scripture : and howsoever some texts have
 “ been alledged for the imputation of both active and
 “ passive obedience, yet that at our last sitting they were
 “ wrested from us, and all inferences from thence cut off,
 “ all the re-doubts & forts built upon that holy ground
 “ sleighted : it will import therefore very much those
 “ who stand for the affirmative part to recruit the forces
 “ of truth, and make up the breaches in our forces made by the
 “ adversaries batteries.

Arg. 1.

“ First , our first fort is built upon Rom. 5. 18, 19.
 “ after this manner : if we are made righteous by the
 “ obedience of Christ, his entire obedience must needs
 “ be imputed to us. But we are made righteous by the
 “ obedience of Christ, as the Apostle affirmeth in the
 “ text quoted. Therefore Christs obedience must needs
 “ be imputed to us.

Rep. 1.

“ In this fort they make a breach thus : by obedience
 “ the Apostle here understandeth that speciall obedi-
 “ ence which Christ performed to the commandement
 “ of his Father, for laying down his life for his sheep ;
 “ of which the Apostle speaketh, Phil. 2.8. *He became obe-*
dient to death, even to the death of the cross: therefore this
 “ text maketh nothing for the imputation of Christs
 “ active obedience.

Replic.

“ But First, the breach is thus repaired : the word in
 “ the former verse is not *τέλειον*, but *τέλεια*, which is ne-
 “ ver

“ ever taken in Scripture for suffering, or mere passive
“ obedience.

“ Secondly, the Apostle faith, loc. supra. cit. many are
“ made righteous; and righteousness came upon all to justification of life; and Christ is the end of the law for
“ righteousness; and the abundance of grace, and gift of
“ righteousness shall reign by one Jesus Christ: but no
“ man is said to have justification of life, or abundance
“ of grace, and the gift of righteousness, or to be made
“ righteous, by suffering only: for the willing undergo-
“ ing of punishment satisfieth the law but in part; ie
“ denominateth a man patient, but not absolutely right-
“ teous. Christ himself was not righteous only in re-
“ gard of his sufferings; and therefore the imputation
“ of them only unto us will not make us formally right-
“ teous, though it fully acquitteth us from all punish-
“ ment.

“ Thirdly, the obedience here mentioned is set in
“ opposition to Adams disobedience: but Adams dis-
“ bedience was active: therefore Christ's obedience must
“ be active.

“ This argument may be illustrated by S. Bernard's
“ paraphrase, ad exhort. ad Templar. c. 11. ablato peccato,
“ credit justitia; porro mors Christi mors fugatur, & Christi
“ nobis justitia imputatur: plus posuit Adam in malo, quam
“ Christus in bono: Ada peccatum imputabitur mihi, & Christi
“ justitia ad me non pertinebit? Sin being taken away,
“ righteousness returns; moreover, death is put to
“ flight by the death of Christ, and Christ's righteous-
“ ness is imputed unto us: could Adam more hurt us by
“ sin, then Christ benefit us by righteousness? Shall the
“ sin of Adam be imputed to me, and shall the righteous-
“ ness of Christ no way belong unto me, or I have no
“ interest in it?

“ Our

Arg. 2.

“ Our second fort is built upon *2 Cor. 1.30*, after this manner. If Christ be made unto us *righteousnesse*, as “ righteousnesse is distinguished from redemption, then “ Christ’s active obedience is imputed to us as well as “ his passive. But Christ is made to us *righteousnesse* and “ sanctification, as they are distinct things from re- “ demption, or satisfaction (as the letter of the text “ importeth, he is made to us of God righteousnesse, “ sanctification, and redemption.) *Ergo*, Christ’s active “ obedience is imputed to us as well as his passive.

Advers.
Resp.

“ In this fort they make a breach thus: Christ is made “ to us righteousness, as he is made wisdom, for so run- “ neth the text; Christ is made to us of God wisdom, “ and righteousness, &c. But he is not made to us “ wisdom, by imputing his wisdom unto us; but by “ instructing us, and making us wise to salvation; there- “ fore neither is he said to be made righteousness to us, “ because his righteousness is imputed to us; but because “ he sanctifieth us, and maketh us by his grace righteous “ and holy. But the breach is thus repaired.

Replicatio.

“ First, whatsoever Christ is made unto us, he is made “ perfectly such unto us; else we shall lay a defect upon “ him, who is perfection it self. But Christ is not made “ perfectly wisdom, or sanctification, or righteousness “ to us, save onely by imputing his own righteousness, “ and wisdom, and holiness to us, which are most per- “ fect: for, as for our inherent righteousness, and holii- “ ness, and wisdom, they are imperfect and defective; as “ all confess, save *Papists* and *Pelagians*.

“ Secondly, Christ is so made righteousness to us, as “ he is made redemption; for so carrieth the letter; “ Christ is made to us righteousness, and redemption. “ But he is made redemption unto us, by imputing his “ passive obedience; therefore in like manner he is made “ right.

“ righteousness unto us, by imputing the active obedience. Yea but, say they, Christ's wisdom is not am-
“ puted to us: I answer, it is, and it covers our follies
“ and errors, as his righteousness doth our sins; and by
“ vertue thereof we are accompted wise unto salvation;
“ and for proof of this exposition I alledge an Author
“ of greatest authoritie next the Apostles, Clemens Ro-
“ manus in his former Epistle ad Corinth. so highly cry-
“ ed up by all the antients, p. 41. *Non per nos ipsos justifi-
“ camur, neque per sapientiam nostram, intelligentiam, piet-
“ atem, aut opera, que in puritate cordis & sanctimonia opera-
“ ti sumus; sed per fidem, per quam omnipotens Deus omnes ab in-
“ itio, justificavit: we are not justified by our wisdom or
“ godlinesse, &c. but by faith by which God justified all
“ from the beginning.*

“ Thirdly, our third fort is built upon *Cor. 5, 21.*
“ after this manner: those who are made the righteousness
“ of God in Christ must needs have Gods righteousness
“ imputed unto them. But Gods righteousness in Christ
“ is the perfect fulfilling of the law; *ergo*, the perfect
“ fulfilling of the law is imputed to us.

Arg. 3.

“ In this fort they make a breach thus. By sin is here
“ meant a sacrifice for sin: and it is granted on all hands
“ that Christ was made a sacrifice for sin, that we might
“ be accompted righteous before God; and this maketh
“ for the imputation of the passive, but not the active
“ obedience of Christ. But the breach is thus repai-
“ red.

Reſp.
Adverſe

“ First, there is no necessarie of expounding here sin
“ by this gloss, *a sacrifice for sin*: the words will carrie as
“ well another interpretation, namely, that as Christ was
“ reputed a sinner for us, or in our stead: so we are ac-
“ compted righteousness in him. But our sins are no
“ way in him but by imputation; therefore his righte-

2. **Righteousness also is in us by imputation;** and this is the
current sense which we find in the expositions of the
ancient Fathers, Chrys. in hunc lectam, p. 322. & Iohannes,
ad Corin. 1: 3. & Apol. 1: 19. and thus saith the Lord, **He is made**
righteousness; he said not righteous, but righteous-
ness; for that righteousness he speaks of is God's,
since it is not of works; and it is such in which there
must be no stain, or spot, which cannot be inherent but
imputed: he made the just to be unjust, that the unjust
might be made just; and S. Aug. in Psal. p. 1. de libro no.
S. Ira sua delicta fecit, **we justification sum nostram justificationem**
faceret: he made our sins his sins, that he might
make his righteousness our righteousness.

Assump.
But the righteousness of Christ, as he was a sacrifice for sin, was to be unsported wholly and without sin.

Ergo, as he
was a sacrifice
for sin, his he-
lineless was
imputed unto
him.

" The righteousnesse which is in Christ can be no
" otherwise ours then by imputation; but the righte-
" ousnesse here spoken of is the righteousnesse in Christ;
" ergo , it cannot be ours any other way then by imputa-
" tion.

" Thirdly , Christ's sufferings are not properly his
" righteousnesse, though he who suffered were righteous,
" nay righteousnesse it self: neither are these sufferings
" now in Christ, but his active obedience and holiness
" is truely and properly righteousnesse. And it remains
" in him, and is that eternall righteousnesse spoken of by
" the prophet Daniel, (c. 9, v. 14.) he shall take away
" sin, and bring everlasting righteousnesse.

Arg. 4.

"Our fourth fort is built upon Col. 2, 16. after this
"manner:

¶ manner: if all the faithfull are compleat in Christ, as the Apostle here affirmeth, we are compleat in him in whom dwelleth the fullnesse of the God-head; then Christ supplyeth what ever is otherwayes defective in them, and yet required of them. But the perfect fulfilling of the law is required of them, which they cannot doe in their owne persons; ergo, Christ's fulfilling it for them is imputed to them.

¶ In this sort they make a breach thus: whatsoever we were bound to doe, Christ hath done for us, either in specie, or per equivalentiam; in kind, or in value: according to which distinction, although the fulfilling of the law be not imputed to us in specie yet it is per equivalentiam, because his satisfaction is imputed to us: and so there is no defect in us, because no man is bound both to fulfill the law, and satisfie the breach thereof: we therefore having satisfied for the breach of the law are accompted as if we had fulfilled the law. But the breach is thus repaired.

¶ No man who standeth *rectius in curia*, as Adam did in his innocencie, or the Angels before they were confirmed in grace, is bound both to fulfill the law, and to satisfie for the violation thereof; but to the one or to the other, to fulfil only the law primarily, & to satisfie for not fulfilling it in case he should transgresse; but that is not our present case. For we are all born and conceived in sinne, and by nature are the children of wrath, and are guiltie as well of Adams actuall transgression as our own corruption of nature drawn from his loyns. Therefore first we must satisfie for our sinne, and then by our obedience lay claim to life, according as it is offered us by God in his law, *sac hoc & vivis*, doe this and live. Now we grant freely that Christ's death is sufficient for the satisfactorie

Advers.
Sol.

Replicatio.

" part; but, unlesse his active obedience be imputed to
 " us, we have no plea or title at all to eternall life. To
 " illustrate this by a lively similitude, and such an one to
 " which the Apostle himself elsewhere alludes. In the
 " Olympian games he that overcame received a crown
 " of gold or silver, or a garland of flowers, or some
 " other prize or badge of honour; but he that was over-
 " come, besides the losse of the prize, forfeited some-
 " thing to the keeper of the games. Suppose then some
 " friend of his should pay his forfeiture, will that intitle
 " him to his garland? Certainly no, unlesse he prove
 " masteries again, and in another race out-strip his ad-
 " versarie, he must goe away crownlesse. This is our
 " case by Adams transgression and our own: we have
 " incurred a forfeiture, or penaltie; this is satisfied by
 " the imputation of Christs passive obedience: but
 " unlesse his active be also imputed to us, we have no
 " plea or claim at all to our crown of glory; for we
 " have not in our own persons so rur, that we might
 " obtain.

The VOTE.

After this speech the Divines cryed generally to the Vote,
 and though some few of eminent parts in the Assemblie dissented,
 yet far the major part resolved for the affirmative; but before
 the close D. F. produced an advice of King James of blessed
 memorie directed to an Assemblie of Divines at Privase in
 France, for the deciding the present Controversie which here
 followeth.

Con-



Consilium serenissimi principis, Iacobi,
Magnæ Britanniæ Regis, de controversia.
sequente sopienda.

Fecit Deus (inquit Solomon) hominem rectum, sed ipse infinitis se immiscuit questionibus. Cujus sententia veritas hinc eluet, quod tam infinites indies oriuntur controversia, que tantum ad turbandam ecclesie pacem spargi ubique videntur. Inter quas hac nupera non ante quadragesita annos nata, & qua caruit ecclesia annis mille quadringentis sexaginta, nec quicquam inde tulus detrimenti; nunc vero inter duos doctissimos viros tam acriter ventilata potest recenseri, utrum scilicet passiva Christi obedientia, qua vitam pro omnibus speciali mandato posuit, tantum nobis inservet ad justitiam; vel simul cum passiva, altria etiam qua se legi obedientem prestat.

Hanc questionem & qua inde emanant necessarium, quarum specimen in propositionibus Molinæ, & oppositionibus Tilenei cernere licet, nec generalius discutere, nec particularius examinare nobis est propositum: sed ex iis tantum qua legimus ipsi, & coram audiimus, consilium datum, quale fidei defensorem non dedecere arbitramur. Et hoc quidem illud erit; neque ipsa penitus sepietatis questio cum omnibus inde emergentibus, & cum fascio & lanteis quibus revinctum erat & involutum Christi corpus in sepulchro relinquitur, ab iis presertim qui se cum Christo resurrexisse profidentur; ut, relictis impedimentis omnibus, omnes simul in perfectum virum in Christo coalescamus: ne fornicimur, alterando infantem vitum, quod indulgens mater non passa est: discindere aut inconsutilem Christi tunicam, quod crudelis non vidit miles, dividere videamus.

Hec consilii nostri summa: cuius ratio hac est, questio quod plane nova sit, nec necessaria prioribus seculis inaudita, a conciliis non definita a patribus non tractata, nec denique a scholasticis ipsis agitata. Apage ergo.

Desinde si utraque pars litigantium vel ab ipsis doctissimorum theologorum sententia ab utrisque allatis stare, vel in ecclesiasticis iudicis quia ab ipsis utrinque afferuntur acquiescere vellet, non alio opus esset

The advice of King James to an
arbitro; cum & ipsis ut ex eorum scriptis apparet, jam inter se. consenser-
unt ultra, & felicissimum quæstionis finem imposuerint.

Proinde horiamur ac anunciemonemus ne deinceps sinant hæc con-
troversias latius sorperet; pre omniibus, prælato ut abstineant, & scriptis
hunc inde polémiscit hæc fidei sombra ne transiret: quinque ut fidele sit
uir in quiete, & non edificationi non servuant, nec also tendat quam
ad dissociando hominum animos in reliquis fidei capitibus consenser-
tium: quibus omnibus, si unquam alias, cum hæc præterim temporibus
summa pax & concordia est summe necessaria.

Sunt igitur in: mores plus semper tribuendam esse charitatis studio,
quam scientia: vitoria secundum illud Apostoli: solliciti servare unitatem
spiritus in vinculo pacis, & publico ecclesia commodo privatam
non anteferre gloriam.

JACOBUS Rex.

The advice of the most Gracious Prince, James, King of
great Britain, for the quieting and composing the
ensuing Controversie.

Eccl. 7. 29.

God made man upright, saith *Solomon*, but he found out many
inventions: the truth whereof hence appears, that there
dayly grow such infinite controversies which seem to tend to no
other end, then to dislur'd the peace of the Church. Among which
this late question sprung up within these fortie years, which the
Church of God knew not of for 1460 years and sustained thereby no
detriment, but now hath been eagerly argued between two most
learned men, may be ranked; whether the passive obedience of
Christ, whereby he layd down his life for his sheep by the speciall
command of his Father, be only imputed to us for righteouesesse,
or together with the passive the active also whereby he render'd
himself obedient to the law. This question, and those that necessa-
rily arise from it, (a glimble whereof we may see in the propositions
of *Molinus*, and the oppositions of *Tidens*) we have no mind ei-
ther in generall to discusse, or in particular to lean. But out of those
things which we have read our selves, or heard from others in our
presence, we will give such advice as we think will not mis-beleem
the Defender of the faith. And that is this: to wit, that this que-
stion

stion be altogether buried with those that depend upon it, and be left in the grave with the napkin and the linnen cloths wherein the body of Christ was wrapt, especially by them who profess themselves to be rich with Christ: that all impediments being removed, we may all grow unto a perfect man in Christ Jesus: left peradventure by too much wrangling we seem to cut in two the living child, which the tender-hearted mother would not endure, or divide the seamlesse coat of Christ, which the cruell soldier would not suffer. This is the substance of what we shall advise: the reason whereof is, because it is a question altogether new, and not necessary, unheard of in former ages, not determined in any Councell, not handled by the fathers, not disputed in the schools. Away with it therefore. Moreover, if both parties now contesing would either stand to the judgements of most learned Divines alleged by both sides, or would rest satisfied in the determinations of the churches judged by both, there needed no other Arbitrator, seeing they themselves, as appears by their writings, agree of their own accord, and have alreadie brought it to an happie issue.

Therefore we exhort and frindly advise you that you suffer not these controversies to spread any further: above all, that you keep from the preffe, and adde not fuel to this fire by polemicall treatises,

Lastly, that there be fafhull silence on both sides: seeing they rend not to edification, nor serve to any other purpose then to distract mens minds otherwise consenting in all chief poynts of faith. To whom, if ever, especially in these dayes perfect concord is moft necessarie. Let them therefore remember that they ought rather to strive to preseve charitie, then to gain victorie according to that of the Apolte, endeavouring to keep the unte of the spirit in the bond of peace; and not to prefer their private glorie before the publique good of the Church.

Concern.

D. F. his speech before the Assemblie of Divines, concerning
the new League and COVENANT.

M. Prolocutor,

Our brethren of Scotland desire a resolution from
this Assemblie concerning the necessitie and law-
fulness of entring into this new league ; and how can
we resolve them if we be not resolved our selves , as
some of us are not ? I shall therefore humblie offer
to your serious consideration whether it be not fit
to qualifie the word *Prelacie* when it is ranked with
poperie and superstition , after this manner : I will en-
deavour the extirpation of poperie , and all anti-
christian , tyrannicall , or independent prelacie ;
for otherwise by abjuring prelacie , absolutely some
of us shall swear to forswear our selves . For prelacie ,
as also hierarchie , in the former and better ages of
the Church were taken in the better part ; hierarchie
signifying nothing but a holy rule or government , and
prelacie the preeminencie of one in the Church above
another . Prelation is a *relatio disquiparantia* , and pre-
lati are *relati* to those over whom they are set ; who
may be either the flock , or the pastors themselves ; if
the flock , in that sense all that have charge of souls
may be truely called *prelati* , viz. *gregi* ; for they are set o-
ver them to be their over-seers and spirituall rulers ,
A. 8. 28. 1 Pet. 5. 2. Heb. 13. 17. 24. 1 Tim. 5. 17. In
this sense both S. *Gregory* and *Bernard* take the word ;
prelati non quæ sua sunt , sed quæ domini , querantur : & non pa-
iores , sed impostaores ; non doctores , sed seductores ; non prelati , sed
Pilati : let prelates not seek their own , but those things
which are the Lords ; now adays we have not teachers ,
but seducers ; not shepheards , but deceivers ; not pre-
lates ,

“*lives, but Prelates;* in which sentence, teachers, pastors
“ and prelates are ranked together, as signifying the same
“ persons: in which elegant antinomian you hear that
“ doctors, pastors, and prelates, are a kind of *synods-*
“ *men’s.* In this sense, if we condemn prelates, and vote
“ their extirpation, we shall with one breath blow all
“ the Divines that have cure of souls, not only out of
“ this Assemblie, but out of their Parsonages, & Vicarid-
“ ges also. But if *prelates* are here in this covenant taken
“ in reference to pastors themselves, and ministers of
“ the Gospel, and thereby such are meant only who are
“ *propositi clero*, set over Clergie-men themselves, as hav-
“ ing not only some precedencie to, but authoritie
“ over the rest: neither in this sense may we piously
“ swear the eradication of them. For there are classes
“ in the *Netherlands*, Intendents and Super-intendents in
“ *Germanie*, Presidents in the reformed Synods in *France*,
“ and Masters, Provosts, and Heads of Colledges, and
“ Halls in our Universities, who have a kind of prelacie
“ and authoritie over the fellows and students, whereof
“ the major part are Divines, and in holy orders. Here
“ I conceive it will be said, that none of these are aimed
“ at, but only *Diocesan Bishops* alreadie banished out
“ of *Scotland*, and prelates indeed they are in a more e-
“ minent degree; and if prelacie be restrained to them,
“ it is Episcopacie that is principally shot at, to the extir-
“ pation whereof I dare not yeeld my vote or suffrage,
“ lest this new Oath intangle me in perjurie. For both
“ my self and all, who have received orders in this King-
“ dom, by the imposition of Episcopall hands, have free-
“ ly engaged our selves by oath to obey our Ordinaries,
“ and to submit to his godly judgement, and in all things
“ lawfull and honest to receive his commands; if then
“ we now swear to endeavour the abolishing of Episo-
“ pacie,

“ pacy, we swear to renounce our canonically obedience,
“ that is, as I apprehend, we swear to forswear our selves:

It is true that the Dr was furnished with many other realons for episcopacy, besides these; and of some he gave a hint in the assembly it self upon other occasions, as namely:

S E C T . V I I I .

Sixteen reasons for episcopall government.

THAT the name of episcopacy, even as it signifieth a degree of eminency in the Church, is a sacred and venerable title: first in holy scripture ascribed to our blessed Redeemer, who as he is *dominus dominium*, lord of lords, is also *episcopus episcoporum*, bishop of bishops, the shepheard and bishop of all our souls: next to the Apostles, whose office in the Church is stiled by the holy Ghost *Episcopi* a bishoprick, *let another take his bishoprick*, though it be translated, let another take his office; yet the originall signifies not an office at large, but an episcopall function, that office which *Iudas* lost, and *Matthias* was elected into, which was the office and dignitie of an Apostle: lastly to those whom the Apostles set over the Churches, as namely to *Timothy* and *Titus*, who in the subscription of the Apostles letters divinely inspired are stiled Bishops, in the restrained sense of the word, *2 Tim. 4.* written from *Rome* to *Timothy*, the first bishop elected of the church of *Ephesus*, and to *Titus*, the first elect Bishop of the church of the *Cretians*: how ancient these subscriptions are, it is not certain among the learned, if they bear not the same date with the Epistles themselves (the contrary wherof neither is not can be demonstrated) yet they are undoubtedly very ancient, and of great authority, and in them the word bishop cannot be taken at large for any minister or presbyter, but for a singular person in place, and dignitie above other pastors; for there were many other presbyters in *Ephesus* both before and besides *Timothy*, *Acts 20. 27. 18.* and in the Island of *Creet* or *Candie* there must of necessity be more then one pastor or minister. Besides, *S. Paul* investeth *Timothy* in episcopall power,

1 Pet. 2. 25.
Episcopum.
Act. 1. 20.
** Ambros com.*
in Epibes. c. 4.
v. 10. Apostoli
sunt Episcopi
Jerom. ad Mar-
tel. apud nos
Apostolorum
locum tenent
Episcopi. cyp.
ep. 1. 3. Apostoli
id est Episcopos, & pre-
positos Dominus
elegit.
August. in Ps.
45. loco patrum
erunt filii, id
est, Apostolorum
Episcopi. Et i-
bid. dilatatum
est Evangelium
in omnibus fi-
nibus mundi; in
quibus princi-
pe ecclesie id
est, Episcopi
sancti consuevit.

power, making him a judge of presbyters, both to rebuke them, ¹ *Aug. 19. 163* *Tsm. 5. 1.* and to prefer and reward them, ver. 17, and to censure ^{& comment in} them ver. 19. Against an elder receive no accusation, but under two ^{Apoc. hom. 20.} or three witnesses; and he giveth to *Thus* expressly both ^{Ambrose 1} *potesta* ^{1 Cor. 11. 16.} *tem ordinis & jurisdictionis*, of order and jurisdiction; of order in ^{acumenius,} those words c. 1. 5. That thou shouldest ordain elders in every citie; ^{Aretas, Mar-} and of jurisdiction. I left thee in *Crete* that thou shouldest continue ^{toras, Parent,} ^{in Apoc. 1. 20.} *Apolo* to correct or redresse the things that remained, or those ^{Policarp, Epis-} things which the Apostle before intended to amend, but had not ^{topus Smyrna,} redresled. ^{Origen, E.}

2. The Angels of the seven churches, *Apoc. 10. 20.* were no other in the judgement of the best learned commentators both ancient and later then the bishops of those sees, for in those provinces or territories there cannot be conceived to be less then many hundred ordinary preachers and pastors; yet there were but seven precisely answering to the seven golden candlesticks: seven candlesticks, seven lights burning in them, these can be no other then seven prime pastors, who had the oversight of the rest: for the errors and abusives in all those churches are imputed to them, and they reproved for not redressing them, c. 2. 14. Thou hast them that maintain the doctrine of *Baal-am*, and v. 20. Thou sufferest the * woman *Iezobel* to teach &c. *and* *the* *rest* *which* *he* *sayeth* *to* *teach* *in* *the* *churches* *and* *not* *the* *whole* *clergy* *of* *that* *place*

33. It is confessed by *Molinanus*, and other learned patrons of presbyterian government themselves, that episcopacy is a plant, either set in the church by the Apostles themselves, or their immediate successors in the first and best ages of the Church; and is it agreeable to piety to swear the extirpation of such a plant?

4. It cannot be denied, that when the Church most flourished, and was of far larger extent then now it is, over the face of the christian world; there was no other government then regulated by divine precepts, and ecclesiastical canons: and shall we swear to extirpate that government, under the which the church most thrived and flourished? Shall we swear against our prayers, viz. for the rooting out of that, upon which we are enjoyned to pray God to pour down: the dew of his blessing a surely the dew of heaven burns not the root of any plant upon earth, but waters it and makes it grow. *l. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 609. 610. 611. 612. 613. 614. 615. 616. 616. 617. 618. 619. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 639. 640. 641. 642. 643. 644. 645. 645. 646. 647. 648. 649. 649. 650. 651. 652. 653. 654. 655. 656. 656. 657. 658. 659. 659. 660. 661. 662. 663. 664. 665. 665. 666. 667. 668. 669. 669. 670. 671. 672. 673. 674. 675. 675. 676. 677. 678. 679. 679. 680. 681. 682. 683. 684. 685. 685. 686. 687. 688. 689. 689. 690. 691. 692. 693. 694. 694. 695. 696. 697. 698. 698. 699. 699. 700. 701. 702. 703. 704. 704. 705. 706. 707. 708. 708. 709. 709. 710. 711. 712. 713. 713. 714. 715. 715. 716. 717. 718. 718. 719. 719. 720. 721. 722. 723. 723. 724. 725. 725. 726. 727. 727. 728. 728. 729. 729. 730. 731. 732. 733. 733. 734. 735. 735. 736. 737. 737. 738. 738. 739. 739. 740. 741. 742. 743. 743. 744. 745. 745. 746. 747. 747. 748. 748. 749. 749. 750. 751. 752. 753. 753. 754. 755. 755. 756. 757. 757. 758. 758. 759. 759. 760. 761. 762. 763. 763. 764. 765. 765. 766. 767. 767. 768. 768. 769. 769. 770. 771. 772. 773. 773. 774. 775. 775. 776. 777. 777. 778. 778. 779. 779. 780. 781. 782. 783. 783. 784. 785. 785. 786. 787. 787. 788. 788. 789. 789. 790. 791. 792. 793. 793. 794. 795. 795. 796. 797. 797. 798. 798. 799. 799. 800. 801. 802. 803. 803. 804. 805. 805. 806. 807. 807. 808. 808. 809. 809. 810. 811. 812. 812. 813. 814. 814. 815. 815. 816. 816. 817. 817. 818. 818. 819. 819. 820. 821. 822. 822. 823. 824. 824. 825. 825. 826. 826. 827. 827. 828. 828. 829. 829. 830. 831. 832. 832. 833. 834. 834. 835. 835. 836. 836. 837. 837. 838. 838. 839. 839. 840. 841. 842. 842. 843. 844. 844. 845. 845. 846. 846. 847. 847. 848. 848. 849. 849. 850. 851. 852. 852. 853. 854. 854. 855. 855. 856. 856. 857. 857. 858. 858. 859. 859. 860. 861. 862. 862. 863. 864. 864. 865. 865. 866. 866. 867. 867. 868. 868. 869. 869. 870. 871. 872. 872. 873. 874. 874. 875. 875. 876. 876. 877. 877. 878. 878. 879. 879. 880. 881. 882. 882. 883. 884. 884. 885. 885. 886. 886. 887. 887. 888. 888. 889. 889. 890. 891. 892. 892. 893. 894. 894. 895. 895. 896. 896. 897. 897. 898. 898. 899. 899. 900. 901. 902. 902. 903. 904. 904. 905. 905. 906. 906. 907. 907. 908. 908. 909. 909. 910. 911. 911. 912. 912. 913. 913. 914. 914. 915. 915. 916. 916. 917. 917. 918. 918. 919. 919. 920. 921. 921. 922. 922. 923. 923. 924. 924. 925. 925. 926. 926. 927. 927. 928. 928. 929. 929. 930. 931. 931. 932. 932. 933. 933. 934. 934. 935. 935. 936. 936. 937. 937. 938. 938. 939. 939. 940. 941. 941. 942. 942. 943. 943. 944. 944. 945. 945. 946. 946. 947. 947. 948. 948. 949. 949. 950. 951. 951. 952. 952. 953. 953. 954. 954. 955. 955. 956. 956. 957. 957. 958. 958. 959. 959. 960. 961. 961. 962. 962. 963. 963. 964. 964. 965. 965. 966. 966. 967. 967. 968. 968. 969. 969. 970. 971. 971. 972. 972. 973. 973. 974. 974. 975. 975. 976. 976. 977. 977. 978. 978. 979. 979. 980. 981. 981. 982. 982. 983. 983. 984. 984. 985. 985. 986. 986. 987. 987. 988. 988. 989. 989. 990. 991. 991. 992. 992. 993. 993. 994. 994. 995. 995. 996. 996. 997. 997. 998. 998. 999. 999. 1000. 1000. 1001. 1001. 1002. 1002. 1003. 1003. 1004. 1004. 1005. 1005. 1006. 1006. 1007. 1007. 1008. 1008. 1009. 1009. 1010. 1010. 1011. 1011. 1012. 1012. 1013. 1013. 1014. 1014. 1015. 1015. 1016. 1016. 1017. 1017. 1018. 1018. 1019. 1019. 1020. 1020. 1021. 1021. 1022. 1022. 1023. 1023. 1024. 1024. 1025. 1025. 1026. 1026. 1027. 1027. 1028. 1028. 1029. 1029. 1030. 1030. 1031. 1031. 1032. 1032. 1033. 1033. 1034. 1034. 1035. 1035. 1036. 1036. 1037. 1037. 1038. 1038. 1039. 1039. 1040. 1040. 1041. 1041. 1042. 1042. 1043. 1043. 1044. 1044. 1045. 1045. 1046. 1046. 1047. 1047. 1048. 1048. 1049. 1049. 1050. 1050. 1051. 1051. 1052. 1052. 1053. 1053. 1054. 1054. 1055. 1055. 1056. 1056. 1057. 1057. 1058. 1058. 1059. 1059. 1060. 1060. 1061. 1061. 1062. 1062. 1063. 1063. 1064. 1064. 1065. 1065. 1066. 1066. 1067. 1067. 1068. 1068. 1069. 1069. 1070. 1070. 1071. 1071. 1072. 1072. 1073. 1073. 1074. 1074. 1075. 1075. 1076. 1076. 1077. 1077. 1078. 1078. 1079. 1079. 1080. 1080. 1081. 1081. 1082. 1082. 1083. 1083. 1084. 1084. 1085. 1085. 1086. 1086. 1087. 1087. 1088. 1088. 1089. 1089. 1090. 1090. 1091. 1091. 1092. 1092. 1093. 1093. 1094. 1094. 1095. 1095. 1096. 1096. 1097. 1097. 1098. 1098. 1099. 1099. 1100. 1100. 1101. 1101. 1102. 1102. 1103. 1103. 1104. 1104. 1105. 1105. 1106. 1106. 1107. 1107. 1108. 1108. 1109. 1109. 1110. 1110. 1111. 1111. 1112. 1112. 1113. 1113. 1114. 1114. 1115. 1115. 1116. 1116. 1117. 1117. 1118. 1118. 1119. 1119. 1120. 1120. 1121. 1121. 1122. 1122. 1123. 1123. 1124. 1124. 1125. 1125. 1126. 1126. 1127. 1127. 1128. 1128. 1129. 1129. 1130. 1130. 1131. 1131. 1132. 1132. 1133. 1133. 1134. 1134. 1135. 1135. 1136. 1136. 1137. 1137. 1138. 1138. 1139. 1139. 1140. 1140. 1141. 1141. 1142. 1142. 1143. 1143. 1144. 1144. 1145. 1145. 1146. 1146. 1147. 1147. 1148. 1148. 1149. 1149. 1150. 1150. 1151. 1151. 1152. 1152. 1153. 1153. 1154. 1154. 1155. 1155. 1156. 1156. 1157. 1157. 1158. 1158. 1159. 1159. 1160. 1160. 1161. 1161. 1162. 1162. 1163. 1163. 1164. 1164. 1165. 1165. 1166. 1166. 1167. 1167. 1168. 1168. 1169. 1169. 1170. 1170. 1171. 1171. 1172. 1172. 1173. 1173. 1174. 1174. 1175. 1175. 1176. 1176. 1177. 1177. 1178. 1178. 1179. 1179. 1180. 1180. 1181. 1181. 1182. 1182. 1183. 1183. 1184. 1184. 1185. 1185. 1186. 1186. 1187. 1187. 1188. 1188. 1189. 1189. 1190. 1190. 1191. 1191. 1192. 1192. 1193. 1193. 1194. 1194. 1195. 1195. 1196. 1196. 1197. 1197. 1198. 1198. 1199. 1199. 1200. 1200. 1201. 1201. 1202. 1202. 1203. 1203. 1204. 1204. 1205. 1205. 1206. 1206. 1207. 1207. 1208. 1208. 1209. 1209. 1210. 1210. 1211. 1211. 1212. 1212. 1213. 1213. 1214. 1214. 1215. 1215. 1216. 1216. 1217. 1217. 1218. 1218. 1219. 1219. 1220. 1220. 1221. 1221. 1222. 1222. 1223. 1223. 1224. 1224. 1225. 1225. 1226. 1226. 1227. 1227. 1228. 1228. 1229. 1229. 1230. 1230. 1231. 1231. 1232. 1232. 1233. 1233. 1234. 1234. 1235. 1235. 1236. 1236. 1237. 1237. 1238. 1238. 1239. 1239. 1240. 1240. 1241. 1241. 1242. 1242. 1243. 1243. 1244. 1244. 1245. 1245. 1246. 1246. 1247. 1247. 1248. 1248. 1249. 1249. 1250. 1250. 1251. 1251. 1252. 1252. 1253. 1253. 1254. 1254. 1255. 1255. 1256. 1256. 1257. 1257. 1258. 1258. 1259. 1259. 1260. 1260. 1261. 1261. 1262. 1262. 1263. 1263. 1264. 1264. 1265. 1265. 1266. 1266. 1267. 1267. 1268. 1268. 1269. 1269. 1270. 1270. 1271. 1271. 1272. 1272. 1273. 1273. 1274. 1274. 1275. 1275. 1276. 1276. 1277. 1277. 1278. 1278. 1279. 1279. 1280. 1280. 1281. 1281. 1282. 1282. 1283. 1283. 1284. 1284. 1285. 1285. 1286. 1286. 1287. 1287. 1288. 1288. 1289. 1289. 1290. 1290. 1291. 1291. 1292. 1292. 1293. 1293. 1294. 1294. 1295. 1295. 1296. 1296. 1297. 1297. 1298. 1298. 1299. 1299. 12100. 12100. 12101. 12101. 12102. 12102. 12103. 12103. 12104. 12104. 12105. 12105. 12106. 12106. 12107. 12107. 12108. 12108. 12109. 12109. 12110. 12110. 12111. 12111. 12112. 12112. 12113. 12113. 12114. 12114. 12115. 12115. 12116. 12116. 12117. 12117. 12118. 12118. 12119. 12119. 12120. 12120. 12121. 12121. 12122. 12122. 12123. 12123. 12124. 12124. 12125. 12125. 12126. 12126. 12127. 12127. 12128. 12128. 12129. 12129. 12130. 12130. 12131. 12131. 12132. 12132. 12133. 12133. 12134. 12134. 12135. 12135. 12136. 12136. 12137. 12137. 12138. 12138. 12139. 12139. 12140. 12140. 12141. 12141. 12142. 12142. 12143. 12143. 12144. 12144. 12145. 12145. 12146. 12146. 12147. 12147. 12148. 12148. 12149. 12149. 12150. 12150. 12151. 12151. 12152. 12152. 12153. 12153. 12154. 12154. 12155. 12155. 12156. 12156. 12157. 12157. 12158. 12158. 12159. 12159. 12160. 12160. 12161. 12161. 12162. 12162. 12163. 12163. 12164. 12164. 12165. 12165. 12166. 12166. 12167. 12167. 12168. 12168. 12169. 12169. 12170. 12170. 12171. 12171. 12172. 12172. 12173. 12173. 12174. 12174. 12175. 12175. 12176. 12176. 12177. 12177. 12178. 12178. 12179. 12179. 12180. 12180. 12181. 12181. 12182. 12182. 12183. 12183. 12184. 12184. 12185. 12185. 12186. 12186. 12187. 12187. 12188. 12188. 12189. 12189. 12190. 12190. 12191. 12191. 12192. 12192. 12193. 12193. 12194. 12194. 12195. 12195. 12196. 12196. 12197. 12197. 12198. 12198. 12199. 12199. 12200. 12200. 12201. 12201. 12202. 12202. 12203. 12203. 12204. 12204. 12205. 12205. 12206. 12206. 12207. 12207. 12208. 12208. 12209. 12209. 12210. 12210. 12211. 12211. 12212. 12212. 12213. 12213. 12214. 12214. 12215. 12215. 12216. 12216. 12217. 12217. 12218. 12218. 12219. 12219. 12220. 12220. 12221. 12221. 12222. 12222. 12223. 12223. 12224. 12224. 12225. 12225. 12226. 12226. 12227. 12227. 12228. 12228. 12229. 12229. 12230. 12230. 12231. 12231. 12232. 12232. 12233. 12233. 12234. 12234. 12235. 12235. 12236. 12236. 12237. 12237. 12238. 12238. 12239. 12239. 12240. 12240. 12241. 12241. 12242. 12242. 12243. 12243. 12244. 12244. 12245. 12245. 12246. 12246. 12247. 12247. 12248. 12248. 12249. 12249. 12250. 12250. 12251. 12251. 12252. 12252. 12253. 12253. 12254. 12254. 12255. 12255. 12256. 12256. 12257. 12257. 12258. 12258. 12259. 12259. 12260. 12260. 12261. 12261. 12262. 12262. 12263. 12263. 12264. 12264. 12265. 12265. 12266. 12266. 12267. 12267. 12268. 12268. 12269. 12269. 12270. 12270. 12271. 12271. 12272. 12272. 12273. 12273. 12274. 12274. 12275. 12275. 12276. 12276. 12277. 12277. 12278. 12278. 12279. 12279. 12280. 12280. 12281. 12281. 12282. 12282. 12283. 12283. 12284. 12284. 12285.*

5. They were bishops who had the chiefest hand, first in the plantation of christian religion in the dayes of *Lucius*, king of *Bri-* *sep. 4. Basili.*
Eph. 70.

tain; and after in the refection in the days of *Ethelred* King of *Ken*; and in the reformation of it in the reign of *Edmund* the *first*, and *Queen Elizabeth*; and is it a religious act to eradicate that government and power which both planted and pruned religion it self?

6. Christ died not inestate, he made his last Will and Testamēt, and by it bequeathed many legacies to his Church, and among them not onely catholike doctrine, but discipline also: this discipline, if it be not Episcopall government moderated by Evangelicall and Apostolicall rules, the whole Church is guiltye of the losse of a sacred and precious jewell: for certain it is out of records of all ages of the Church, that no other was ever retained, or can be found save this before the religious reformer and magistrates of *Geneva* having banished their Popish Bishops, were after a sorte necessitated to draw a new plat forme of Ecclesiastical discipline by Lay-Elders. Christ, as the Apostle teacheth us, was faithfull in the house of God as *Moses*: and if *Moses*, after his sorte dayes speech with God on the mount, received a pattern from God, and delivered it to the *Jewes*, not onely of doctrine but of discipline also, which continued till Christes comming in the flesh; it cannot be conceived, but that Christ left a pattern of government to his Church, to continue till the end of the world: and doubtlesse, his Apostles with whom he conversed forty dayes after his resurrection, speaking of these things which appertain to the kingdom of God, *Act. 1. v. 1.* delivered that to the Church which they received from their Master. What government or discipline was that? There can be conceived but three formes of government; Episcopall, most conformable to Monarchie; Presbyteriall, to Aristocracie; and Independent; as they term it, to Democracie. Presbyteriall or Independent it could not be, for Presbyteriall is no elder then the reformation in *Geneva*, and the Independent no elder then *New-England*; whereas Episcopall government hath beene quite out of mind not in the busynesse of Churches: and sith it was not first constituted by any function of a generall Councell, it followes necessarily, according to *S. Augustins* observation, that it must needs be an Apostolicall institution: for what not one Church, but all Churches, not in one age, but all ages, hath uniformly observed and practised, and no man can define who, after the Apostles, were the beginnes of it, must needs be supposed to be done by order or tradition from them.

7. This forme of government was not only generally received and embrased by Catholikes, but even by heretikes and schismatiks; who though they severed from the communion of the Church in doctrine, yet not in discipline: for the *Novarian* and *Donatists* had Bishops of their own from whom they took their names; only *Arianus*, who stood for a Bishoprick and trifled it out of discontente broached that new doctrine wherewith the heads of our schismatiks are so much intoxicated, *viz.* that there ought to be no distinction in the Church between a Bishop and a Presbyter: and for this confounding those sacred orders was himselfe ranked among heretikes, and stands upon record in the Bedrols of them made by *Epiphanius*, *Augustin*, and *Philastrius*. It is true he had other brands on him, but this was the proper mark put upon him by those ancient fathers, who mention this tenet of his as erroneous and hereticall. I grant some of the auncient Doctors affirme, that in the beginning, till the prevention of schism made this distinction between Bishops and Presbyters, they were all one in name, as now they are in those essentiall parts of their function, *viz.* preaching of the Word, and administration of the Sacraments. But *Arianus* was the first who professedly oppugned the ecclesiastical hierarchie, maintaining that there ought to be no difference and distinction between Bishops and Elders.

8. This assertion of *Arianus*, as in the doctrine thereof it was defined by the Doctors of the Church to be heresie, so in the practise thereof it is condemned by the great councill of *Chalcedon*, to be sacrilegious to confound, say they, the ranks of Bishops and Elders, and to bring down a Bishop to the inferior degree of an Elder, ista lessc then sacrilegious. Now I would fain know how that comes to be truth now, which was condemned for heresie; and to be pietie now, which was branded for sacrilegious above 1200 years agoe.

9. Neither were the Fathers of the councill of *Chalcedon*, only zealous in this cause, which so much concerned the honour of the Church: but the other three also, whose authoritie *S. Gregorie* held to be the next to the four Evangelists, and the doctrine thereof is after a sort incorporated into our Acts of Parliament, *Eliz. I.* In these counells which all consisted of Bishops, Episcopacie it selfe is almost in everie canon and sentence either alighted or regulated.

Epiphanius
ref. 75. p. 295.
Aug. ad quod
vuln. D. 18. 1. 4.
rianus ab Ario
quodam sive
nominati; qui
cum esset pres-
byter, dolus se-
fuerat quod Ep-
iscopacione po-
sit ordinari
diocesat preby-
terium ab Epis-
copo nulla ab-
stentia debere
discerni.
H. 29. in Tit.

Can. 1. art. 15.
c. 29. Episco-
pum in preby-
teri gradum re-
ducere ab
sacerdotium.
Anacilia cun-
natus episco-
pum, it qui di-
cuntur ab Epis-
copis dignitatis
ad profissioem or-
dinationis defec-
tis, sed in de-
cans condic-
nari non pre-
dicti tunc honore
dignissimi.

The antiquitie and necessarie of

10. Next to the primitive Church, we owe a reverend respect to the reformed Churches beyond the seas; who either have bishops, as in *Poland, Transilvania, Denmark, and Swetland*; or the same function is in nature, though not in name: to wit, intendents and super-intendents; or they would have them if they could, as I understood from manie Ministers in *France*; or at least approve of them, as appeareth by the testimonie of *Beza, Sadie, Souterne, and others*.

Sec Art. 3. 6. &
L de consecratis.
It is evident
to all men
reading holy
Scriptures &
ancient au-
thors, that
from the A-
postles time
there have bin
these three
orders in the
Church of
Christ, and
that a Bishop
ought to cor-
reband pun-
nish such as
are unquiet,
extrinuous and
disobedient
within his dia-
conie, accord-
ing to such
auhoritie as
he hath by the
word of God.

11. What should I speak of the Articles of religion ratified by a sequence of religious Princes succeeding one the other, and confirmed by act of Parliament; to which all beneficed men are required under pain of losse of their livings, within a moneth to profess their assent and consent; in which, both the power and consecration of bishops and ministers is expressly asserted, and their distinction from presbyters? or of the Statute of *Carile*, the 15 of *Edw. 2.* and the first of *Qu. Eliz.* with very many other unrepealed Acts, in which episcopall government is either related unto, or regulated or confirmed in such sort, that quite to abolish and extirpate it, would bring a confusion and make a stop as well in secular as ecclesiastical courts? And therefore our zealous reformers if they think themselves not too good to be advised by the great counsellor, ought to take heed how they rashly and unadvisedly pluck up the tares, as they esteem them, of holy canons and ecclesiastical laws, *ne simul eradicent & trucidum*, left together with those tares (as they count them) they pluck up by the roots the good wheat of many profitable and wholesome laws of the common wealth and Acts of Parliament.

12. But if the authoritie of both houses could soon cure these sores in precedent Acts of Parliament, yet how will they make up the breaches in the consciences of all those, who in the late Protestantation and this new Covenant have taken a solemn oath to maintain the priviledges of the members of Parliament, and the liberties of the subject? The most authenticall evidence whereof, are *Charita magna*, and the Petition of right, in both which the rights of the Church and priviledges of episcopall sees, are set down in the fore-front in capitall letters.

13. To strain this string a little higher, the power of granting *congedetseris*, together with the investiture of Arch-bishops, Bishops, and collation of Deancies, and Prebends, with a settled revenue from

from the first fruits and tenths thereof, is one of the fairest flowers in the Kings crown; and to rob the imperiall diadem of it (considering the King is a Person most sacred) is sacrilege in a high degree; and not sacrilege only, but perjurie also in all those who attempt it. For all Graduates in the Universitie, and men of rank and qualitie in the Common-wealth, who are admitted to any place of eminent authoritie or trust take the oath of Supremacie, whereby they are bound to defend and propugne all preeminences, authoritie, and prerogatives annexed to the imperiall crown, whereof this is known to be one inherent in the King, as he is supream head of the Church within his realms, and defender of the faith.

14. Yet for all this, admit that reason of state should inforce the extirpation of episcopacie thus rooted, as it hath been laid, both in the royll prerogative and priviledge of the subject, and in the laws of the land; it is a golden maxime of law, *possimus quod iure possumus*, we can doe no more then lawfully we may. If episcopall government must be overthrown, it must bedone in a lawful way, not by popular tumults, but by a Bill passed in Parliament, and that to be tendered to his Majestie for his royll assent; and how such a bill can be pressed upon his Majestie who hath taken an oath* at his Coronation, to preserve Bishops in their legall rights, I must leam from our great malters of the law. For by the Gopel all inducements to sin are hin; and solicitations to perjurie are tainted with that guilt: neither is there any power upon earth to dispence with the breach of oaths lawfully taken.

15. If we desire that this Church of *England* should flourish like the garden of *Eden*, we must have an eye to the nurseries of good learning and religion, the two Universitie, which will never be furnished with choice plants, if there be no preferments and incou-ragements to the students there, who for the farre greater part bend their studies to the Queen of all professions, *Divinitie*; which will make but a slow progresse, if Bishopricks, Deancies, Archdeaconries, and Prebendaries, and all other Ecclesiastical dignities, which like *silver spurs* prick on the industrie of those, who consecrate their labours, and endeavours to the glorifying of God, in employing their talent in the ministerie of the Gopel, be taken away. What sayls are to a ship, that are affections to the soul; which if they be not filled with the hope of some rewards, and deserved prefer-

* *Vide recd.*
in Exchequer.

I wil preseve
and maintain
to you & the

Churches co-
mitted to your
charges all
Canonicall
priviledges,

and I will be
your protector
and defender
to my power,

by the assis-
tance of God,
as every good
King in his
kingdome in
righte ought

to defend the
Bishps and

Churches un-
der their go-
vernment &c.

Then laying
his hand on
the book on
the communi-
on table, he

sayls, the
things which
I have before
promised, I
shall perform

and keep, so
help me God,
and by the
contents of
this book.

ments

The antiquitie and necessarie of

* *Cit. Tusc. quæst.*

* *Pro Mus. tolle nonen Catonis.*

* *Statut. Ed. 3, ann. 25.*

The Church of England was founded in the state of prelacie, &c. for we owe to it our best laws made in the Saxon times, and *Charta magna* it self:

The union of the two Roses, York, and Lancaster, the marriage with Scotland; and above all, the plantation & reformation of true religion. See Vindication of

Episcopacie, page 23, 24.

See also the statute book of 16. Rich. 2. where the Commons shew, that the Prelates were much profitabile and necessary to their Sovereign Lord the K. and the realm &c.

ments, as a prosperous gale of wind, our sacred studies and ecclesiastical votars will soon be calmed: for, * *honor alit artes; omnesque inceduntur studio glorie; jacentque ea semper, que apud quosque improbantur; honour nourisheth arts; and all men are inflamed with the desire of glory; and those professions fall and decay, which are in no esteem with most men.* And if there are places both of great profit, honour, and power preponduled to State-men, and those that are learned in the law, like rich prizes to those that prove masteries; shall the professors of the divine law be had in less esteem then the students and practisers in the municipall? And shall that profession onely be barred from entring into the *temple of honour*, which directeth all men to the *temple of virtue*; and hath best right to honour by the promise of God, *honorantes me honorabo, those that honour me, I will honour*; because they most honour God in every action of their function, which immediately tendeth to his glory?

They will say, that Episcopall government hath proved inconvenient and prejudiciale to the State, and therefore the Hierarchie is to be cut down, root and branch. Of this argument we may say as Cicero doth of *Caro*, his exceptions against *Murena*, set aside the authoritie of the objectors, the objection hath very little weight in it. For it is liable to many and just exceptions, and admitteth of divers replies.

First, it is said, that Episcopall government is inconvenient and mischievous, and prejudiciale to the State; but it was never proved to be so.

Secondly, admit some good proof could be brought of it; yet if Episcopacie be of divine institution, as hath been proved, it must not be therefore rooted out, but the luxurios stems of it pruned, and those additions to the first institution from whence these inconveniences have grown ought to be retranched.

Thirdly, if Episcopacie hath proved inconvenient, and mischievous in this age, which was most * beneficiall and profitable in all former ages, the fault may be in the maladies of the patient, not in the method of cure. This age is to be reformed, not Episcopacie abrogated; that the libertie and loosenesse of these times will not brook the sacred bands of Episcopall discipline, is rather a proof of the integritie thereof, then a true argument of any malignitie in it to the state: without which, no effectual

all * meanes or course can be taken, either for the suppressing schismatics, or the continuation of a lawfull and undeniable succession in the Ministry.

16. Lastly, though some of late think they have brought gold and silver, and precious stones to build the house of God, by pender, cui si producing some stuff out of antiquitie, to prove the ordination of presbyters by meer presbyters; yet being put to the test, it proves dabo, & ab maior trash: for there can be no instance brought out of Scripture of any ordination, without imposition of Apostolical or Episcopall teste, tot in hands; neither hath prime antiquitie ever approved of meer presbyters laying hands one upon another, but in ortodoxall Councils revoked, callated, and disannulled all such ordinations, as we may read in the Apologies of * Athanasius, and elsewhere.

What shall I need to adde more, save the testimonie of all Christians of what denomination soever under the cope of heaven, save only the mushroom sect of *Brownists* sprung up the other night, mata, quam all who have given their name to Christ, and acknowledge and inde quod se have some dependence on either the Patriarch of *Constantinople* in the East, or of *Rome* in the West, or of *Muscovia* in the North, nec unus in oriente, or of *Alexandria* in the South, together with the *Coptie*, *Maronites*, *Abissenes*, and *Chineſes*, not onely admit of Episcopall government, and most willingly submit to it, but never had, or at this day have any other? Neither is this, or can it be denied by our *Aerians*: but they tell us, that theſe are Christians at large, tatuſ. who hold many errors and ſuperſtitioſes with the fundamentals of * Athanasius, Christian doctrine: their Churches are like oare not cleaſed from the earth; like gold not purged from droſſe; like threſhed wheate not quidam preſtaſed from the chaff; like meale not ſifted from the bran; like wine not drawn off the lees: we are, ſay they, upon a reformation, and the new Covenant engageſt us to endeavour the reformation of the Church of *England* in doctrine, worship, discipline, and government, according to the Word of God, and according to the example of the best reformed Churches. The best reformed, & omnes ab eo which are they? whether the remainders of the *Waldenses* and *Albigenses* in *Piemonſt*, and the parts adjoyning; or of the *Taborites* in *Bohemia*; or of the *Lutherans* in *Germanie*; or thoſe that are called *rum ordinum redacti*. *Sac. Epiph. h. 7. 50* after the name of *Calvin*, in *France*, and elsewhere.

The order of Bifhops begets Fathers in the Church; but the order of Presbyters ſounds baptism, but no Fathers or Doctors.

See also *G. Abbot* in his tract of the visibilitie of the Church, and in his answer to *Hill*.

First, for the *Waldenses*, the fore-runners of *Luther*, as he himself confesseth, they had Bishops who ordained their Pastours; a catalogue whereof we may see in the historie of the *Waldenses*, first written in *French*, and after translated into *English* by a learned Herald.

Secondly, for the *Lutheran* Churches, they have Prelates governing them, under the titles of Arch-bishops and Bishops in *Poland*, *Denmark*, and *Sweden*; but under the name of Superintendents and Intendents in *Germanie*: and as for their judgement in the

* *Apol. confess.* *Augustan. c. de numero & usu sacrament. 203*
sepe protestati sumus summa cum voluntate conservare pa- litiam ecclesiasticam, & gra- dius in eccllesia factos etiam summa auctoritate scimus. enim utili con- filio ecclie affi- cam disciplinam hanc modo quo veteres eam describunt con- stitutam.
** Luther. tom. 2. p. 320. Ne- mo contra statu episcoporum & veros episcopos, vel bonos pasto- res dictum pu- cit, quicquid contra hos ty- rannos dicimus.*
** Gerard. de ministris ec- cles. Nemo nosterum dicit*

point, it is expresly set down in the * *apologie of the Augustan confession* in these words: *we have often protested our earnest de- fires to conserve the discipline of degrees in the Church by Bishops. Nay, * Luther himself, who of all men most bitterly inveighed against the Antichristian Hierarchie, yet puts water into his wine, adding; Let no man hereby conceive, that I speak any thing against the state of Bishops, but only against Romish wolves and tyrants. Neither are the *Lutherans* of another mind at this day, witness their every-way accomplished *Gerard: none of us, saith he, affirmeth, that there is no difference between a Bishop, or Presbyter, or Priest; but we acknowledge a difference of degrees for good order sake, and to preserve concord in the Church.*

Here me thinks I see the *Smellymnians* bend their brows, and answer with some indignation: what have we to doe with *Lutherans* who have Images in their Churches, and auricular confession, and maintain confusiantiation, and ubiquitie, and intercision of grace, and many other errors? We are of *Calvin*, and hold with the doctrine and discipline of *Geneva*, which hath no *allay* at all of error and superstition, but is like the pure angell-gold.

Here though I might (as many have done) crave leave to put in a legall exception against the authoritie of *Calvin* and *Beza* in matter of discipline, becaspe they had a hand in thrusting out the Bishop of *Geneva*, and the Lay Presbyterian government was the issue of their brain; and we know it is naturall for parents to dote upon their own children, and accompt them farre fairer and more beautifull then indeed they are: yet such was the ingenuitie of those worthie reformers, and such is the evidence and strength of truth, that in this point, concerning the abolition of Episcopacie in the Church of *nobil interesse inter episcopum, & presbyterum; sed agnoscimus distinctionem gradum proper- iurias ecclasia, ut concordia conservetur.*

England, I dare chuse them as Umpires. First, let *Calvin speak in his exquisite Treatise concerning the necessarie of reforming the *eccles. reform.* Church, the most proper place (if any where) clearly to deliver his *ecclesia*. *Talem judgementem in his controversie*; where, having ript up the abusus of *nobis hierarchie* the *Romish Hierarchie*, in the end thus he relolves: *let them shew beant, in qua sic suis such an Hierarchie, in which the Bishops may have such preheminencie, that yet they refuse not themselves to be subject to Christ, copi, ut Christo that they depend upon him as the onely Head, and referre all to subiecte non resum, ut ab him, and so embrace brotherly societie, that they are knit together illo tanquam by no other means then his truth, and I will confess they deserve unico capite any curse, if there be any who will not observe such an Hierarchie pendeant & ad with reverence and greatest obedience.* After him, let us hear *Beza, *ipsum referans* in that very booke which he wrote against *Saravia*, a Prebend of *inter se fratres* Canterbury, concerning different degrees in the Clergie: *but, faith etiam societate, if the reformed Churches of England remain still supported with taem colant, the autoritie of their Arch-bishops and Bishops, as it hath come to ut non alio passa in our memorie, that they have had men of that rank, not only ejus veritate famous Martyrs, but most excellent Doctors and Pastours (which sunt colligati; happinesse I, for my part, wish that they may continually enjoy) Sec. tum vero nullum anathematizator, si qui erunt, qui non eam reverenter, summaque obediencia obseruent.*

With these and other shafts the Doctors quiver was full; though he drew out but one only (considering the time and the auditorie) which he took from the oath at the ordination of the Divines in that Assembly, which, as he conceiveth, tied up their hands fast enough from subscribing to the second Clause in the Covenant: for all persons so ordained, who swear for the extirpation of Episcopacie, forswear their Canonical obedience, and question the validitie of their Orders given them, upon condition of performing such obedience and submissiōn as that oath enjoyneth.

episcoporum autoritate suffulta persistant, quemadmodum hoc illis nostra memoria concide, ut ejus ordinis homines non tantum insignes Dei Martyres, sed etiam praeclarissimos Doctores & Pastores habuerint, &c.

S E C T. IX.

Britanicus his scurrilous jests at spirituall Courts reported, and extemporarie prayers and sermons deservedly censured.

Brit. p. 67.

“ **H**E sayes, the Doctor excepted against the *Scotch covenant*, as
 “ **H**ot agreeable to Gods Word: this is not all. For the Do-
 “ stor would not like it a jot worse for that, but there are not so
 “ many reverend conveniences; you cannot have libertie of consci-
 “ ence, and *pluralties* at once, you cannot keep an *orthodoxall coach*
 “ and four horses, you cannot mind your busynesse of *State and easse*,
 “ for the *ceremonie* of constant preaching; you shall want the good
 “ *companie* of Chancellours and *Commissaries*, and the gainfull e-
 “ quitie of the canon law, and the godly *tyrannie* of the high
 “ Commission Courts, and the comfortable use of the keyes over a
 “ porle of *Sack* in the Chancellours chamber.

Ansf.

If thou hadst any *vermilion* tincture of modellie *Briranicus*, thou
 wouldst blush to charge the Doctor with negligence in preaching, or
coaching it with four horses, or gleeking it on the Lords day: For
 it is well known to all that know him, that he never kept coach
 with four horses, nor playd at gleek in his life, much lesse on the
 Lords day. And for his constant diligence in preaching, for 35 years
 and more, if I should hold my peace, the prime and chief pulpits in
 the Universitie and London would say enough to stop thy mouth,
 and open all ingenuous mens, to yield a testimonie to a known
 trath. But thou art possessed with *Martin Marprelates devill*, which
Urbannus will shortly conjure out of thee. The *power of the keyes* is
 a great eye-sore to thee, for those of thy feet like not to stand in
 white sheets, though if the world belie you not, none better de-
 serve it: for *Papists* and *Brownists*, like *Sampsons foxes*, though they
 are severd in the heads, they are joyned in the tails. And double-
 lese, when thou werst summoned by an *Apparisor* for *committting*
follie with an elect Sister, & waited in the Chancellours chamber, it
 was then that thou heldst thy nose so long over a *porle of Sack*, till
 thy brains crowed. For what *Chimera's*, *Tragelaphusses*, and *Hippo-*
centaurs dost thou talk of? reverend conveniences, *orthodoxall*

coa-

coaches, and busynesse of State, and ease, the ceremonie of constant preaching and goodly tyrrannie of the high commission Court, as if that court now stood? What thy intoxicated braine conceiveth, or thy loose tongue wold have understood by reverend conveniences, and orthodoxall coaches, I understand not; unlesse thou alludest to that noble matre conveniencie, who had a reverend coachman for his preacher; whose doctrine, very agreeable to his profession, was, that a stable was every way as holy as a Church, (and for my part, I wish those of his strain may have no other Church,) or thou hadst a fling at the Doctors succellour in Alton, who rideth every Lords day in triumph in a coach drawn with four horses to exercise there. What thou talkest of busynesse of State and ease, thou understandest not thy self; if there be busynesse in flare, surely there is little ease; busynesse of state and ease are a kind of *asylata*; non bene convenient nec in una sede morantur; if there were ever such a calme in the State, that the fleetmen might take their ease, yet certainly never since your *Boreas* blew in the Chutch. If that character might truly be given of any, it may of your sect; *turba gravis paci, placideque: inimica quieti*: you are the naturall sons of *Iffrael*, your hands are against all men, and all mens hands against you. But here thou secretly girdest at our Bishops sitting in Parliament, and our Doctors on the Bench of Justice; that is a great eye-sore to you, as if it were agreeable to reason or religion for Lay-men to meddle with all Ecclesiastical matters as now they doe, and Ecclesiastical persons to meddle with no secular; or the Apostles argument were of no force, those who are fit Judges of the highest cascs of conscience, and shall one day judge the Angells, are much more able to judge men, and compose differences of a lower nature. Certainly, the superiour science is better able to judge of the conclusions of an inferiour, then the inferiour of a superiour. Yea, but this is a distraction from their sacred function: none at all, if, as thou here sayest, the handling of such busynesse is a *mister of ease*: yet admit it be some distraction and trouble to Clergie-men to keep the peace, & compose secular differences amongst those of their flock; yet that religious Bishop *S. Anthonijne* yields a good reason for it; why for the good of souls godly pastors must not refuse this troublesome work: *omnium sanctorum quicunq; veritatis, sed neq; omnium iustum suscipit necessitas charitatis*; the love of truth desires the rest of contemplation, but the necessitie of charitie puts manifold busynesse upon us.

M. Nye.

But, I pray thee, tell me what thou meanest by the *ceremonie* of preaching. This is thy peculiar dialect, never any to my knowledge teameed it so before thee; if some too much addicted to prayer have too much slightned preaching; as on the contrarie, some too much addicted to preaching have to much vilified common-prayer: what is this to the Doctor, who was ever both for diligent preaching, and constant prayer? For neither can a man pray as he ought without direction from preaching, nor preach powerfully without prayer: and as it is an absurd kind of preaching, to preach against preaching; so it is a most unholie prayer to pray *ex tempore* against the set-forms of prayer allowed by the Church. The publique preaching of the word is a subllantiall part of Gods worship, and very impiculately called by thee a *ceremonie*, unlesse the word be applied to your *ex tempore* Enthusiasts, whose preaching is nothing else but a mere ceremonie of lifting up the hands and eyes, and moving the lips, and beating the cushion, and varying phrases, and plundering an English concordance. Cicero in his book intituled *Orator*, speaks of *negligentia quadam diligens*, a carefull avoyding of accurate penning and neglect of ornaments of speech; there is, saith he, a diligent kind of negligence consisting in the *weeding out the flowers of rhetorick*: but I may truly say of these mens preaching, that we may observe in it a negligent kind of diligence, an idle kind of labour; and though they *exercise* twice every Lords day, and *lecture* iſ most dayes of the week & *kill* their hearers at every funerall sermon with the tedious prolixitie therof: yet unlesse they take more pains in composing their sermon, then they doe, they shall never escape the curse of the Prophet: *woe be to them that doe the work of the Lord negligently.*

S E C T. X.

Of the abuse of appropriations of benefices, and the necessitie of Pluralities as, the case standeth.

Fough of your preaching, whereof all men *sorfeit*: now to the grand crime you charge our prelaticall clergie with, the defence of Pluralities, and Non-residence; in some case Pluralities is no single crime with the *Brownists* of a deep dye, who by their good will would have all that serve at the Lords Table their *trencher-chaplains*,

lains, wherein they exceed the sin of *Jeroboam*: for his was, that he
 took of the *lowest of the people*, and made them *priests of the high*
 places: but these take from the highest of the Clergie their deser-
 ved rewards and preferments, and endeavour to reduce them to the
 lowest rank of their hirelings: that so they that wear the *sacred*
Ephod, may be every way futable to their *apron-men*. So cunning
 is Satan, when he transformeth himself into an Angell of light, that
 he maketh religion her self an advocate to plead for sacrilege. For-
 sooth, if the ministers of the Gospel be well provided for in their bo-
 dies, & temporall estate, they wil take less care of other mens soules:
Jupiters golden cloak is too heavie for him to bear, the weight of
 two beninges is enough to break the back a Clergie-man: yet their
 Lecture-men can hold two Lectures; the Assemblie-men two sé-
 questrations; and your Lay-patrons (or rather latrons) as many im-
 propriations as they can purchase with their use-money. *C. B.* can
 keep *Watford*, a benefice said to be worth 200 *li. per annum*, with a
 Lecture in *Pauls*, for which he is to be allowed out of the revenues
 of the Cathedrall Church 400 *li. per annum*. *S. M.* for a long space
 held his benefice in *Essex*, and the Curates gainfull employment at
Westminster, and a preachers place in the *Arme*, and yet he no way
guyltie of the bloodie sin of Non-residence. In the Legend of Saint
Francis written by *Vincentius Bellavacensis* there is one chapter in-
 tituled, *de sancta ejus hypocrisi, of his holy hypocrisie*: this chapter
 you *Brownists* have cornd by heart, for there is not such holy hy-
 pocrisie and hypocriticall holinesse in any sect of the world, as in
 yours; save the *Jesuits*, whom before you followed, cloé at heels,
 but now have ouer-stripped them. You cannot be ignorant, that as
 things now stand in the Church, there is a necessarie of Pluralities.
 Of the 9000 livings with cure in this Kingdom, there are above
 4000 so calstrated by sacrilegious appropriations, that in very many
 places in this Kingdom, that which remaineth for the ingubent is
 no way sufficient to support him and his family; either then his
 means must be pieced out with another living, or he perish for want
 of corporall, and his parishioners for want of spirituall food. In eve-
 ry Parliament since the reformation there hath been a bill against
 Pluralities pursued with alie vehemencie and eagernesse, but ever
 stopt with a croſſe bill against appropriations: *ubi ille nominaverit*
Phadriam, tu Pamphilam: let impropriations and Pluralities either
 stand together, or fall together. So long as impropriations stand,

and the bounds of parishes are not altered, nor some other course taken to make single livings competent and correspondent both to the pains and parts of the incumbent, there will be a necessarie of Pluralities. Yea, but Pluralities are sins, and there can be no necessarie of sinning; if Pluralities be a sin, they themselves have taken an oath to maintain sin in the Church, for they have taken an oath and made Protestation to maintain the priviledges of Parliament, and libertie of subjects: among which, the capacie of holding more benefices with cure is one confirmed by Act of Parliament. If it be unlawfull to hold more benefices with cure within convenient distance, it is either *malum quia prohibitum*, or *prohibitum quia malum*; it is either evill because prohibited, or prohibited because evill in it self. It is not evill because prohibited, because the law of God no where sets out the limits of parishes, nor confineth the pains of a pastor within such narrow limits: all that the divine law requires is, that every pastor carefully by himself, and by his *fel-low-labourers*, which the holy Scripture exprefly mentioneth, feed that flock whereof the holy Ghost hath made him over-seer: and from whence he is to receive comfortable maintenance, whether this flock be comprised within the limits of one parish or no. For parishes were first distinguished, not by Gods law, but by the Popes; and with such disproportion, that some parishes are too much for any one to supple them; and others make not a convenient flock for a man of meanest parts to feed and attend on. Neither is Pluralitie prohibited by any law, *quia malum in se*, because it is evill in it self; for none of the preiest make scruple of conscience to hold any one benefice of never so great value: which notwithstanding hath divers chappells of easie annexed unto it, in which it is impossible for a man to be resident and officiate the cure in person at once. If they will say, he may discharge both by himself and his curates so may he also do who hath two benefices: and let the parishioners both of *Lambeth* and *Acton* tellise, whether those benefices were not better supplied by the Doctor himself, and his two learned and able curates, then now they are by thole two who enjoy the sequestration of his benefices, who have been perpetually non-resident from both, and neither by themselves nor substitutes so much as once administred the Sacrament of the Lords Supper unto them, though the best of the parishioners have most earnestly desired it.

S E C T. X L

*That the abjuration of Episcopacie, especially in the Clergie of
England, involveth them in perjurie and
sacrilegide.*

“ **T**He Doctor excepted against the *extirpation of prelacie*, *Brit. p. 68.*
“ Deanes, & Prebends, because he thought it not of Apostolical
“ institution: no, there is another reason of more force with the Do-
“ ctor and the prelaticall partie, they must have another kind of
“ divinitie, and more beneficiale positions; they love not these ha-
“ ked truths, which are not able to maintain their *sat in cassocks*,
“ nor those rigid opinions which will not allow a *game at gleep*,
“ after evening prayer.

Canis festivus cecos paris catalos: thou (or the Printer, *Britannus*,) *making more haste then good speed*, *hast stumbled at poni as-*
norum; *and thou stammerest on perfect non-sense*; *thou layest the*
Doctor excepted against the extirpation of prelacie, *because he*
thought it not of Apostolicall institution, *thou shouldest have said*,
because he thought it to be of Apostolicall institution: *for so in-*
deed he thinketh, and will maintain his tenet against all the disci-
*ples of *Acris* the heretick, the first patron of paritie in the clergy*;
*whether they be *plant-animals*, I mean lay-presbyters, or atomes*;
that is, Independents, whose arguments are like themselves, all to-
gether independen^t and inconsequent. But why dost thou deliver
the Doctors mind by halffs? He did not only except against that
clause in the new covenant, wherein Episcopacie is abjured, and the
extirpation vowed of that plant, which the Apostles themselves
planted, and we in our publique liturgie established by law pray to
God to pour upon them the continuall dew of his blessing, because
he held such an oath to be repugnant to an Apostolicall institution;
but also because he conceived that horrible sacrilegide was couched
under it. For upon the taking away of Episcopacie, root and branch,
will undoubtedly follow the confiscation of the lands of Bishops,
and cathedral Churches, or at least alienation from those holy uses,
to the maintenance whereof, they were dedicated: and is it a
*small matter, thinkest thou *Britannus*, to violate the sacred testa-*

Ans.

ments, and last wills of many hundred religious christians, and to draw the guilt of sacrilege in the hightest degree upon the land, which alreadie groaneth under the heavie burden of too many haynous sins, and bewayleth them in all parts of this Realm with tears of blood ?

S E C T. XII.

Of profitable doctrines and beneficall positions, held by
Brownists and Sectaries.

AS for that thou wouldest imply, that the Doctor advanced Episcopacie to an Apostolicall institution, as Cicero extolled eloquence to the skie, that he might be listed up with her ; thou souly mistakest the matter, the Doctor is known to affect that Dutch Worthie his temper, upon whose grave James Dowza strewed that flower among others : *honores, quia merebatur, contempti; & quia contempti, magis merebatur* ; because he deserved honours, he contemned them ; and because he contemned them, he much more deserved them. The whole course of his life refutes that base calumnie thou castest upon him : For,

1. After he firt shewed himself in publique preaching, in his course at S. Maries in Oxford ; he was commended by the Vice-chancellor and Universitie to the Kings Majesties Embassador Ligner in France, where Cardinal Perone, *homo, fama, potius magna, quam bona*, by his agents thought to inveagle him to Popery, by promise of far greater preserments thenver he could expect in England: but the Doctor esteemed no better of that motion, then of the devills offer to our Saviour ; *all these things will I give thee, if thou wilst fall down and worship me* : for he was so far from turning out of his course, to take up these golden apples, that contrariewise he followed the harder after the price of his high calling, and encountered all the Romish Priests, Jesuits, and Sorbon Doctors wheresoever he met them, even to the hazard of his life ; and God gave such a blessing to his many combats for the faith there, that he reclaimed divers from poperie, and confirmed many that were wavering in the true reformed religion.

See the testimoniess of Dr. Moulin, and other foreign divines in the Coroll.

2. After his return into England, when the great favourite bore

all,

all the sway, and the Doctor might have climbed to preferment by that ladder, by reason of his ancient acquaintance with the Duke; and the cedication of a book to his dearest consołt, which she very much desired: yet understanding that the Duke for some politick ends sided with the *Arminian* faction, he brake off all dependence upon that favourite, and wrote a smart book against the *Arminians*, called *Pelagius redivivus*; and thereby dashed all hopes of his preferment then at court.

3. After the Dukes death, when those that sat at the helm of the Church, and had great power also at court, to procure the greater libertie to the Protestants in popish Countiess, and to draw her Majestie to a better liking of the reformed religion, sought to reduce the Church of *England* to a nearer conformitie to the Roman, at least in some scholasticall tenets and outward ceremonies and gestures with them; and to smooth the more rugged positions of poperie, was it ought a readie means to facilitate the way to prefermet: the Doctor declined this role also, & though he desired nothing more then the uniting of all christians in the faith first given to the Saints, and the doctrine of the primitive Church; yet he could never endure those who went about to solder the Roman and reformed religion, and to bring *Christ* and *Anti-christ* to an entierew: neither would he ever be brought to varie in his practice a nailes breadth from the canons of the Church of *England*, and rubrick of the Common Prayer.

4. After the scene was turned, and many who before had layen in obscuritie, were brought upon the stage; who like the statuies of *Brunus* and *Cassius*, *eo prafulgebant, quod non rufebantur*, did shine the brighter, the more they were hid. The Doctor among others, was chosen by 390 votes to be a member of the Assemblie; and, among many other of eminent parts and worth, was designed by the whole house of commons, to answere a popish Priest, which he did accordingly; and was in so fair a way, that if his conscience had been a Lesbian rule, and would have bowed that way, where preferments are now offered, he might not only have held both his benefices, but expected such farther priviledges, as the chief of the Assemblie now enjoy. But when a covenant was tendered, wherein he must of necessitie proclaim his ingratitude to the world, by swearing to endeavour the ruine of those, upon whom under God he built his chief hopes, and intangle his conscience in evident perju-

The hand-
maid to devo-
tion,

The Author
of the book,
intituled;
*A safeguard
from Ship wrack*

rie, by swearing to break all his canonicall oaths; ; necessarie constrain'd him to break off from the Assemblie, and for this cause he is now in bonds and stript of all his ecclesiasticall preferments, and temporal revenues; & *nudus nudum Christum sequitur*, and follows his naked Saviour himself alio stark naked.

But to leave off this sad and melancholie discouſe, and come to the *beneficiall positions*, and *satinn cassock* thou talkſt of, and *game at gleeke*; thou shouldest have ſaid *noddie*; a game at which thou playſt at as well Sundays as working-days. For *beneficiall positions*, I know none held by the prelaticall clergie, as your schismatical laicks teatm them, ſave this which the Apostle hath delivered, *that godlineſſe is great gain, and bath the promises of thys life, and the life to come*: but I can tell you of fruitfull doctrines and *beneficiall uses*, rayſed by your Enthusiaſts; as namely that usurie, after it hath been with a barber chyrurgeon, and hath its teeth pluckt out, is very lawfull, and that thofe of your ſect alone, have a right to the creature, and that the wicked have no right or title to any thing they poſſeſſe: and that therefore, when you plunder any Malignant you ſteal not, but take your own from them; and agreeable to your *positions* is your practiſe, you make no bones to devote widows houses, under colour of long prayers; like vultures you hover over dead corpos, and thereout ſuck no ſmall advantage; if any rich man be going the way of all flesh, ſome of your fraternitie muſt be ſent for with all speed to pray his ſoul *ex tempore* into heaven; and after you have perſuaded him to ſet his house in order, for he muſt dye and not live, and he is going to draw his laſt will and teſtament, you will be ſure to have a finger in it, or rather a clav, or naile to ſcrape and iſcratc something for your ſelves, under the title of pious legacies.

S E C T. XIII.

Of ministeriall habits, recreations on the Lord's day, and how the Browniſts and ſeſtariſts prophan the Christian Sabbath.

HAſt thou yet any better stuff in thy ſhop, *Britanicus*, beſides the large mounting weed beg'd artificially at the laſt funerall of a ſaint? Yes, a ſatinn cassock ſurely, a decent garniture for a grave divine,

divine, especially on high dayes : what wouldest thou have the reverend clergy to weare? wouldest thou have them go in *cuerpo*, like your *new England* and *Holland* theologues? or in a rocker lined through with plush or taffata, as some of the Assembly men flaunt it? or in a short jacket, much like the riding coat of *Davids Embassadors*, which was cut off at *os sacrum*, the huckle bone? Here *Brt.* thou playst the base cynick, *calcas fastum Flavonis*, thou *Plutarch Apoph.* tramplest upon *Plato's* pride, but remember what *Plato* replid; *calcas fastam, sed also fastu*, thou tramplest upon the pride of some of the clergy in their apparell, but thou doest it in a worse kind of pride.

As for card-playing, I need not gleck it with thee, for we are at play already ; thy *earnest* is nothing but *jestis*, and those very scurrilous and ridiculous ; and therefore either to be scorned or retorted upon thee in *sober sadnessse*. The Doctor is no player at cards or dice, nor approveth at all any recreations on the Lords day, but such as, like *Aarons* golden plate in his miter, have holiness stamped on them : As for those of thy precise feet, they indeed will not for a world play a game at cards or tables on the Lords day, after evening prayer; but they do far worse, they take away morning and evening prayer both and *tear* out the sacred liturgy of the church : if thou art come to thy self *Brt.* and halt thy wits about thee, prethee tell me, is it not better playing a game at tables on the *christian Sabbath*, wherin a wooden man is taken up without any losse or hurt *¶* or at chesle, in which there is an image of men set in battail array, there to cast the *bloody die of war* on that day, to kill, to pillage, to plunder? of the two I had rather see *latrunculos*, on that day then *latrones*, chesle-men then prestid-men : notwithstanding to chuse, you rifle houses and sequester malignants on that day ; your city magistrates and Officers will not suffer a poor waterman to rowe on the *Thames* yet they permit the soaldiers in all the courts of guard, and forts, and ships, to drink and swell all the day : a physician may not passe over the river to save the life of the body, nor a divine to save the life of the soul, yet they account it a sanctifying of the sabbath to beat up drums and prese soaldiers, to kill men on that day : O precise hypocrite, or rather hypocritical prudencie! A devout father sharply reprehending the evill conversation of some christians in his time told them to their faces, *genere agit is sub nomine Christi*, you act the parts of *Gentiles* in the habit of *Christians*:

The subscription of the letters to

but I may truly say of you, *Indeas agitis sub nomine Christi*, you act the parts of *Jewes* in the habit of Christians : *Jewes*, I say, in the rigid observation of the Sabbath ; of *Jewes*, in venting your spleen and malice against Christ, by excluding his prayer out of your litur-
gie ; by defacing his name *Iesu*, wheresoever you see it written in golden characters, or wrought in cloth of gold or tisue, or stamp'd in holy vessels, calling it the *Iesu's* trim or garb ; by inveighing against keeping the fealt of the nativity, resurrection and ascension, and terri-
fying those that in a religious compassion falt & mourn on good fri-
day ; your beating down with axes and hammers the carved works of the temple, wherin there is any monument of him ; and which is far worse, persecuting his menial servants, the most faithfull and orthodoxall ministers of the gospell unto bonds and death.

S E C T. X I I I I .

Of the subscription of the letter written to the Primate of

Armagh,  *and the signification therof.*

Brit. p. 68.

“ **H**E tells us of Sir *Walter Earles* interpretation of **Φ** and **Δ**.
“ **H** the two *Greek* letters: *Aulicus*, you see we have some ho-
“ nest *Greeks*, that can find out your villanies, though you hide
“ them in another language ; I thinke you will translate your
“ mischiefs in time into all languages : oh these doctors treache-
“ ries are very learned pieces ; this is to shew their schollarship,
“ and traiterous abilities, that they are able to betray us in *Greek*,
“ as well as in English.

Answe.

Because thy animadversions upon the doctors letter scorpion-like
thrust out a *sting* in the *taile* ; I will first pluck out the sting, and
then crush the serpent to pieces, and rub it upon the part. First
then whereas thou chargest the doctor with villainy and treacherie:
I answer, that this is *villainous* language; but because most false and
slanderous, the villain will return upon thy self, and the traitor upon
thy *forma informans*. *A. Wardner*. I grant it is villainy and treachery
to betray the secrets of state, wherwith a man is trusted to the ene-
my; but resolves of *Synods* are no secrets of state, nor is the King
an

an enemy of the state; if thou sayst so, *Brn.* thou art a traytor, and *reus lese majestatis*: had the doctor acquainted his Majestie by the primate of *Armagh* what past in the Assembly, it had bin no villany or treachery, but piety and loyalty so to doe; for the King is the defender of the faith, and the *P. of Armagh* is a noble champion therof: all treachery is either of things or persons: what or whom did the Doctor betray? first what? did he betray forts, or cittadels or treasure, or magazins of armourie, or cabin-councils? no word or syllable in all the intercepted advertisement of any such thing. There is mention of nothing but of some doctrinall conclusions and theologicall propositions, *de fide, qua tradit debent, prodi non possunt*, which cannot be betrayed, yet ought to be delivered: If the Assembly of divines resolve upon such articles of religion, as cannot ensure the light, it is not only lawfull but a necessary duty of a faithful minister of Christ Iesus, to detect them, and to discover the abettors of them to the supream head of the church under Christ, that he may prevent the danger the body is like to be in. *Tertullian* assigneth it as a proper note of hereticks, that they conceal their tenants from the governours of the church, and the common sort of Christians also, and instill them secretly into the eares of confiding proselites; *occultant quod predican, si tamen predicant quod occultant*, and wilt thou brand the divines of the Assembly with this *script.* *Tertul. pres.*
 mark of hereticks?

But the truth is, the Doctor held no correspondence by Letters, nor was an Assembly-Spie, nor sent, nor intended to send any Letter towards *Oxford*, save onely that one unsealed that was intercepted, which also by a false suggestion was cunningly drawn from him, and presently shewed the close Committee, and a copie taken of it, and the original sent by them to *Oxford*, and the *Carrier* preferred to a gainfull place in the Armie. By these steps, *Br. tan. e. m.*, if thou canst not *sent* and *trace the trairor* from the Bridge-foot to *Lambeth*, from *Lambeth* to the close Committee, from the close Committee to *Oxford*, from *Oxford* to the Committee for Examinations, and from thence to the Leaguer at *S. Albans*, thou hast no nose.

Yea but the Letter was subscribed, not with the Doctors name in *English*, but with two *Greek* characters, Δ and Φ , and is that treason? Then surely to subscribe and much more to write a whole letter in *Greek*, as the Doctor hath done many, to *Cyril Patriarch* of

The subscription of the letter, &c.

of Constantinople, Metropolites Patriarch of Alexandria, and diverse others, must needs be high treason, and such a treason as none of your Brownistical Lecturers or Teachers are guilty of. I had thought, that the *Latin* had beene onely the language of the beast; but now I perceive, that any learned language is with you not only Popery and heresie, but also treason; because it is like the *Maffr*, an unkowne tongue to you, and *bettayeth* your ignorance, who have skill of no other language then your mothers tongue, and *canting*.

Yea, but the Δ and the Φ were not written severally, and distinctly, but one in another, after the manner of numerals in *Greek* characters, and the Φ was somewhat above the Δ , and therein certaintly some mysterie of iniquitie lyeth hid, which none of all the Committee but Sir *Walter Earle* could reveal; I pray thee what was that? natnely, that by these characters was signified not *D. P.* but *Fidelis*: *O divinum arctum, & Chrysippum acumen; O quintessence of wit, O rare Criticisme!* Yet, by Sir *Walters* leave, this conceit will shrink in the wetting: for there is a difference betweene *Phi.* and *Fi.* and *Delta* and *Deltie*: neither was the Φ written above the Δ , but in the middle of it, after this manner, which matres the *guslet*. Yet if the *wits* will have it so, let it passe for a curious and quaint conjecture. Admit that Φ and Δ *Phi* and *Delta* is to be construed *Fidelis*, and that as the Doctor carrieth *loyaltie* in his heart, so also *fidelis* in the two first letters of his name transposed, what wilt thou hence inferre, *Britanicus*; ergo, the Doctor is a villain and a traitor? now *Phi* upon the *Delta*, duncie, or rather *Beta*, *Britanicus*.

* Cook at the
Bridge foot,

*It sapiens fatua fabrorum prandia Beta,
O quam sep̄ petet vina piperque * Coquus?*

S E C T. XV.

Wholesome and seasonable advice to Britanicus.

TO knit up all in a true *lovers knot*: I know thee not by face, *Britanicus*, but onely *ex ungue*, by thy *nails*, which I find fretting in every sore, in Church and Common-wealth, whereby thou *exasp̄e-*

exasperat^{est} all sorts of men against thee, and hast stirred a nest of hornes; which, if thou look not to it, will sting thee to death; *noli cit. pro Sylla.* *sceleris, qui reconditis sunt, excusos arbitrari;* think not those stings shal^t or pluckt out which lye hid, and for a time drawn in. Great Britain, *Britanicus*, hath been of late made a stage, wherein bloudie tragedies have been acted, and after every scene thou thrustest thy self in among the *Chorus*, and freely censurest all the *actors* at thy pleasure; give over thy part in time, and get off the stage: the *Protagis* is past, we are now in the *Ephesis*. God knowes what the *Catastrophe* will prove. In the meane while, take heed thou insult not upon calamite, *Kairos* *is τηγει*, *γε το μεταρρογον*, the fall of the *Iscor ad Drama-
nium.* Die is uncertain, and thou knowest not what may be thy chance. He that out of curiositie lookt into the table hanged up in the market place, wherein the names of the *Proscripti* by *Sylla* were set in their order, at unawares spied his own name written in bloudie characters: *curvis contingere potest, quod cuiquam potest;* that which is any ones case may be every ones case. Strengthen not the hands of those whose fingers isch at the treasure of the Church, it will prove like *Sejanus horre*, which none ever bestrid; or the gold of *Tholouſe*, which none ever touched but he came to an ill end. Neither revile thou the servants of the living God, neither put scorns upon his Prophets: be not so graceleſſe, as to take a pride in disgracing those, whom God hath appointed to be the instrumēnts and siluer conduit-pipes to conveye grace into thy soul. A jeer only at the Prophet *Eliſha*, and that by *innocents*, proved *nocent*, and their bodies were all to rent and torn with Beares, who touched only the thin hayt of the Prophets head, crying, *goe thou bald-pate*. If thou wilt needs prove masteries with thy pen, chuse thy match, beware of *impar congressus*.

*Αργειον οντος εγενεντος αντιπιδης
Νεκρον τη σημειον τον αγγειον αληθειαν σημειον.*

*Hesiod. l. 1. op.
& dies.*

He is a stark ideot who will contend with his betters; for besides losse of victorie he gaines blowes into the bargain.

If *Patroclus* will encounter *Hector*; and *Amynus Pollux*; and *Dares* *Emellus*; and the *Syrens* the *Muses*; and the blind worm the *Basilisk*, they must take that which followed; above all things

*Adag. Homeric.
canube testus.
Veritas tempora-
ris filia.*

shoot not thy Porcupey's quills at sovereign Majellie ; though thou thinkest thou goest invisible , as if thou hadst *Gyges ring* , or wert compassed with *Homers* dark pavilion : yet the daughter of time will delcry thee , and thou shalt find by wosull experience , how dangerous a thing it is , *in eum scribere qui posset proscribere* , it is not safe medling with edge tooles , nor scribbling against him who hath power to proscribe.



LEX TALIONIS:

O R,

A sober reckoning with CIVICUS.

A Book so in-
tituled.

After *Britanicus*, or rather *Barbaricus*, had mingled his ink with the over-flowing of his own gall : his brother *Civicus*, rather to vend his forrie pamphlet , then to vent his spleen against *D. F.* hath a fling at the *gentle lash* , and would fain squeeze some poynous juycé out of the Doctors *sponge*.

S E C T . XVI.

Mercurius Civicus taken to task.

Occurrents Numb. 2. Jan. 12.

There is a crosse to be erected at *Oxford*, Jan. 22. to crucifie the Parliament now at *Westminster*, and *D. F.* hath prepared a lash , and a vinegar sponge , hoping to get an executioners place : he wrote his own motto , *the gentle lash* , yet he would fain see the white flag died in blood. But the Parliament have done well to clip the wings of the Clergie that they may flye into no temporall places , whose tonges and pens have uttered such poynon against the Parliament and in their pride would willingly adhere to *Rome*, as by many superstitions by them doted on,

“ on, doth plainly appear ; who , by their *Babylonian* ceremonies ,
“ have long endeavoured to make a bridge into the Church by *Ar-*
“ *minianisme*, to passe over into *Poperie*.

Sic perisse frontem do rebus ? What a brow of brasie and conscience seared with a hot iron , hast thou *Civicus* ? that thou darest stain paper with such notorious untruths and shamelesse flanders ? There can hardly be named any divine in this Kingdom now living, who hath disputed, preached, written, and printed , more against *Poperie* and *Arminianisme*, then *D. F.* witnesseth *Vertumnus Romanus*, printed by the command of the house of Commons ; the Supplement to the book of *Martyrs*; the *Fisher* caught , and held in his own net ; the *Grand Sacrelidge*, the cage for the Spectacles, *Cygnea Cant.* Transubstantiation exploded ; and *Pelagius redivivus*; *Ancilla pietatis*; and *Clavis Mystica : citoz crimen honestum quam turpem* *Cautionem feceris : thou shalt sooner be able to prove the Protestant Religion to be *Poperie*, and *Arminianisme* true christianitie , then the Doctor guiltye of either. What crime then canst thou charge him withall ? a haynous sin, and that of *commission* : for he was many years in the *commission of the peace* : thou shouldst have added, that all that while he neither preached sermon, nor printed book lesse than before. Let the Borough of *Southwark*, with the adjacent parts, inform thee , whether the Common-wealth gained not more by that his impolment then the Church lost. If the Doctor , to confer with schismaticks , and refractorie persons to the Kings ecclesiastical laws , and canons of the Church referred to him by the Judge ; if to compose differences between neighbours, and stife a world of litigious suits in the birth : if to take order for the relief of hundreds of poor and diseased persons in a dangerous time of infection , when other commissioners rather provided for their own safetie by flight, then the safetie of others, by the executing of their office, he defalked some time from his sacred studies : peradventure, this present age, rather jealous of, then zealous for the Church, will blame him for it ; but the former would have thanked him for it, as they did *Nisene*, and *Ambrose*, and *Augustine*, and *Jewell*, whose temporall dignitie and power no way eclipsed their spirituall eminencie , no more then it did the Priests ,¹² *Chron.* 19, 8. set by *Jeobaphat* for the judgement and cause of the Lord.*

Yet thou wilt say, that to discharge the function of a Pastor , and execute the office of a Justice of peace, are incompatible. No more

Mercurius Civicus taken to task.

Mar. 5. 9.

then to teach and to make peace, to preach down and to beat down vice, to wound the hairy scalp of every one that goeth on in his prophaneness, and drunkennesse, and uncleaneesse, and routs, and riots, both with the spirituall and temporall sword, which in former ages were aiding and assisting one to the other, according to *Bracton* his observation; *gladius gladium iuvat*: but now back and how one the other. If all peace-makers are blessed, surely as well the religious *Justice of peace* as the preacher of peace; and if both concur in one person, he must needs have a double share in that blessing: but thou art of another mind, *thine eye is evill*, because the *Prince* or state are good to the Church, arming her with some temporall power, the more effectually to compass her spirituall ends, and defend her children from violence and wrong. Thou say't the Parliament hath done well to *clip the wings of the Clergie*, that they may *flye into no temporall place*. I will not answer thee, that many former Parliaments have *imped* them: but for Acts of Parliament, they are not for us to censure, but to obey; what the Parliament hath done, their Act speaketh: and therefore I will be silent.

Yet since that Act, divers of the Clergie great in your books, (but none other) have flown into temporall places: one hath flown into an examiners place in *Haberdashers-hall*; another into a commissioners place for *Scotland*, a third into a *Gaolers* place at *Lambeth*; arrige aures *Pamphile*. So, it seemeth, it matters not much, *quid*, but *quis*; not what the imployment is, but who it is that is employed: for if he be a malignant, all is trash that he takes; but if a confiding man, all is fish that comes to his net: yea, that golden table which the *Miletian* fishers caught, and *Apollo* adjudged to the wisest man then living. Howsoever, to be in the commission of the peace, without seeking it, and to discharge that trust faithfully, without any abatement or diminution of diligence in his pastorall function was no blemish, but an ornament; no disgrace, but a dignitie to the Doctor: It gave him more power, it took nothing from his reputation: it blotted not but *blazon'd* his arms. Yet thou pickest a quarrell with him for executing justice upon unlicensed scribblers, as before upon unlicensed tipplers: thou seelest the smart of his *gentle lass*, and put'st finger in the eye, crying and complaining there is "a croſſe" to be erected at *Oxford*, Jan. 22. to crucifie the Parliament now "at *Westminster*.

Say it over again, a croſſe erected at *Oxford*, to crucifie *sec*. when there

See the statut.
16. Rich. 2.
and the 25 of
Edw. 3.

See *Sphynx Philosphica*.

there are forty seven miles at least between the crosse, and the persons to be fastened to it ; a strange thing to erect a crosse at Oxford, to crucifie supposed delinquents at Westminster ; and more strange that an act of pardon and grace, & the holding out of a golden scepter of mercy to all that will take hold of it, should be taken to be the erecting a crosse to crucifie, or a gibbet to execute any : but our late intelligencers, *ne intelligendo faciam, ut nihil intelligent*, forfeit their wits as well as they have made shipwrack of their consciences ; else thou wouldest never tell us of a gentle lash at the crosse ; for neither were any according to the Roman laws lashed at the crosse, nor was that a gentle lash with which our Redeemer was scourged, for it set him all in a gore blood, and made him such a ruefull spectacle, that Pilate himself, whose conscience was as red as his scarlet robe, yet cryed out in compassion, *ecce homo, behold the man :* and as absurd is thy application of the sponge, for the Doctors was a sponge full of *fair water*, to wash away some foul aspersions cast upon him by the Brownists ; the other a sponge full of vinegar to suck out & drink, that the Prophesie might be fulfilled literally, *when I was a Psal. 69. 22. thirst they gave me vinegar to drink :* and if all who make use of a sponge in the former kind, are to be teammed executioners, your noted noers of sermons, and elect Ladies, who cleanse their table-books, especially before your fast sermons ; of which all men now begin to forfeit, must own that odious title. " Yea, but though he " wrote his own motto, the gentle lash, yet he would fain see the " white flag dyed in blood. A lye dyed in grain, for which thy conscience will check thee one day, if thou hast any : for in the very narration of the Doctor, intituled the sponge, which thou here quotest and alludest unto, one of the articles preferred by the Separatists, to the committee for plundered Ministers against him, was, that he taxed the lecturers in London and the suburbs for being *housefous* and incentiaries, by instigating the people to these civill, or rather uncivill and unnatural wars, crying out for the cause of God, and quarrell of the Gospeill, fight, fight; kill, kill; barrel, barrel; blood, blood ; nay, so far is the Doctor from wishing that the *white flag should be dyed in blood*, that he desireth from his heart, that there were never a flag or steamer to be seen in the field, nor drum or phife to be heard, nor sword to be drawn, nor pike to be advanced in these kingdoms ; but that it would please the Prince of peace, our only peace-maker, upon the lifting up of millions of hands in pub-

like and private, upon the prayers and tears of *Scotland*, sighs and groans of *England*, and last gasping breath of *Ireland*, to turn all our drums into tabrets, and pipes into Recorders, and swords into sythes, and pole-axes into mattocks and stremmers into winding sheets, to wrap up all the differences between Prince and people, church and common wealth, together with all the direfull effects thereof, and to bury them all in perpetuall oblivion: *dulce est nomen pacis, & res ipsa per quam salutaris*, sweet is the name of peace, and the thing it self most healthfull; *qua non solum homines, sed & agri, & cetera lacri- videntur*.

The King-fishers, as *Plutarch* writheth, never breed but in a calm sea; and *S. James* teacheth us, that *the fruits of righteousness are sown in peace of them that love peace*. On the contrarie we reade in *Plinie's Nat. Hist. l.9. c.35.* that in the generation of *Margarites*, or pearl, if it thunder, the work of nature is quite marred, and that which would have been an orient gem, becomes a cruse moi-
ture: and how many pearls have of late miscarried, since the thunder of warre, both the Universities will tell you with pearls in their eyes. For it is not only true, *silent leges inter arma*, but *mense alio*, that the laws are suspended in the times of bloodie warres, but the *Prophets* too, and the *Muses* alio. As *Marinus* was wont to say, where there is clashing and clattering of Arms, neither laws of God nor man can be heard; and where the laws cannot be heard, all out-cryes are heard, and all out-rages are committed: no man hath *proprietio* of or in any thing, save *losses and wounds*; nor can purchase ought but *spayls*, nor build any where but upon *ruines*. O the thundering in the ayre, and plundering on the land; the suspending and interdicting, not so much of Preachers as Churches! O the *carkasses* as well of Cities as men, and *Coffins* rather of houses then corpores, and rooting up rather of families and countries then of gardens! These and other dismal effects of warre extort from all those, who have any thing yet to lose, and have not forfeited the libertie of their speech with the libertie of their persons, this unanimous and harmonious Vote, *Come blessed peace*.

Nulla salus bello, pacem se poscimus omnes.

Of all the messengers of Gods vengeance, the sword is the swiftest; of all swords the civill is the keenest, especially when it is whet

whet with a pretext of Religion. This is *φορμᾶν δίσκον*, *gladius anceps*, a two-edged sword, cutting on both sides, English men, Protestants, brethren, branches of the same root, subjects to the same Prince, ray, members of the same mysticall body. In all other warres the victorie is joyfull on the one side; but in this, like as in the *Cadmean*, neither good for the conquerour nor for the conquered: for,

(*Krauti & rindos, & A rindos sanguini.*)

He that conquers, weepeth for the losse of his countrey-men, friends, kin-men, and allies; and he that is conquered, is lost.

Which side soever gains, the King and the Countrey loseth: O dismall Ensignes! O banned Banners! O stained Colours! O bloodie Streamers! O inglorious Armes! O ignoble Victories! the monuments whereof are not pillars, or statues set up, or trophies erected, but downfalls and ruines.

Bella geri placuit nullos habitura triumphos?

Hec quantum terra poterat pelagique parari.

Hoc quem civiles hauserunt sanguine dextra?

A Corollarie.

Because the good parts of men, like pictures, are best seen at a distance, (*picture eminus videnda, non communis*) and our great Prophet telletli us, that *a Prophet is not esteemed in his own countrey*; I will here, by way of Corollarie, set down the Eulogies of some eminent forraign Divines, concerning him who is *sideratus* among his oyn, but *desideratus* among them: the reason of which difference of judgements is evident to be this; they look upon him in his printed works, and in himself as he is: but these look on him through the *fooul spectacle of a false relation*, and through the *deception of their sight*, deem the dust and filth to be in him the object, whereas it is indeed in their *furred glasse*: let them *rub and cleanse their spectacles*, and he will appear such to them, as he doth to those forraigners, whose testimonies here follow in their own language.

Basil. ep. 62.
*in spectaculo
siderum sive
per spectaculam
desideratus non
sideratus.*

S E C T . X V I I .

Testimonies of forraign Divines.

Amplissimo præsuli Johanni Kingo , Petrus
Molinæus S. P. D.

Quamvis recreatus sum (præsul ampliss.) consuetudine & amicis
D. Featlei , tantum eius abitum graviter molestèque tulit ; est
enam vir perpæctorum hominum , & quem cum penitus insperteris non
possis non amare vehementer . Non vulgaris est in homine doctrina ,
ingenium competum & in numerato , non morum integritas , & pietas
condita est mira suavitate . Quem quia Monachi & Sacrificiis ve-
nstrates qui hic sunt senserunt gravem adversarium , non dubito quin
eius discessus aenam summopere . Solent enim Anglos generosus Lutetia
agentes excipere insulam , & quasi septos indagine in fraudem induce-
re . Cum quibus Featleius non semel congressus opere spolia retulit ,
& infirmos confirmaruit in fide , deditque experimentum , quantum
intersit vestratis ecclesia habere hic ministrum Anglum , qui se tam
perniciose ingenitam fortiter opponat . A talis viri complexibus a-
velli , quam mihi grave fuerit facile affirmabit , qui sciat quanta hic sit
pancit in ejusmodi vitiorum . Sed quia vocatur ad majora , & apud vos
inventurus est maiorem segetem quam metat , aenum est privatam meam
voluptatem pastabere amici commodis , & ecclesia utilitati : nolui pa-
men , ut discederer absque literis , que testentur quanti faciam (vir-
magne) pietatem tuam , & doctrinam singulararem : qua te gubernacu-
lis tanta ecclesia admovit ; quam quia pasche feliciter , summaque
fide , & diligentia ut Christi servum debeat ; opemamus ut Deus te servet
incolument , & tuos labores suo favore prosequatur . Vale . Lutetia
prid . cal . Junii . 1613 .

A haut & puissant Seigneur, Messire

PHILIPPE HERBERT, Conte de

Pembroke & Montgomery, Baron HERBERT

de Cardife, Baron de Parre & Rossé, en Kendall,

Fitz-Hugh Marmion & S. Quintin; Baron

HERBERT de Shurland; Grande

Chamberlaine du Roy de la

Grande Bretagne, &c.

Guillaume
Herbert in the
Epistle dedi-
catorie, pre-
fixed to his
translation of
Doctor Estell's
Handmaid of
devotion into
French.

IEn'ose passer outre de peur de perdre mes paroles, car sachant que l'Author s'est rendu fameux en France, par ses doctes dis-
putes avec plusieurs Docteurs de l'Eglise Romaine; & en ce pais par ses predication, & par plusieurs beaux livres qu'il a mis sous la presse, s'estime que mes louanges n'adousteroint, non plus a sa reputation qu'un verre d'eau a l'ocean. Je diray seulement qu'en son Ancilla pietatis, dedie a cette nobla, illustre & vertueuse prin-
cessse la Duchesse de Buckingham belle mere du Baron de Shurland
vostre fils aine, qui en espousant Madame Marie de Villiers, heri-
tierre des beautes de sa mere, & des vertus de son pere, a allie deux maisons qui ne cedent a aucune autre en noblesse, antiquite,
grandeur, richesses & vertu, il s'est rendu tout admirable, pourtant
au dedans de ses discours le suc & la moele, & au dehors la douceur
& la grace; qu'il est tout verdoitant en feuilles, plaisant en fleurs,
& abundant en fruits:

Utque viret semper laurus, nec fronde caduca
Carpitur, aeternum sic habet ille decus.

Ad Lectorem.

Comme l'autheur de ces prieres est un homme docte & devot, il
a si bien conjoint la devotion & la doctrin, qu'un coeur glace
peut estre rechauffé, & un entendement oſtiqué peut estre illu-
miné, s'il jette les yeux sur ce livre, & le lit avec attention; car
toutes ces prieres sont autant de Sermons, qui lui preſchent journelle-
ment la pratique de quelque vertu, & lui expoſent quant & quant les
mysteres

mysteres de Religion. Qu'est il besoin d'en dire tant? Li les mon cher Lecteur, & tu diras, que comme le Soleil ne demande point tant nos louanges que nos yeux, (car qui le peut voir sans le louer), ainsi ce livre ne peut estre leu plusstoit que louer.

Salutem à salutis authore.

Wolfgangus
Meyer in his
Epistle dedi-
catorie before
his Dutch
translation.

The Grand
Sacredge,
printed Land.
1630.

Reverendiss. & clarissime domine Doctor Featlie; miraberis, sat
scio, literarum mearum conspectu; ac sane tenuitatis mea mo-
destasque fuisset, iis potius superfedere, quam sanctas viri tanti
occupationes interturbando in publica commoda peccare. Verum ea
est nobilissimi Equitis, D. Flemangi, serenissimi regis vestri apud
nos Helvetios Oratoris apud me auctoritas, ut potius fame, quam
irobedientia periculum subire maluerim. Ejus iussu suscipere non
modo dignitatis tua amicitiam presentibus ambire, sed Pietatis
quoque Ancillam Germanica civitate donare ausus fui. Si absque
offensione tua id abs me factum intellexero, digito cælum attingam.
Mirantur nostri homines devotionis aculeos, quos precationes tuae, in
cordibus fidelium exerunt, & post se relinquent. Mentiari, si iis quic-
quam legerim simile. Perge (vir clarissime) hujusmodi scriptis secu-
lum hoc beare; bac itur ad astra. Quid verò in Polemicis quoque
valeas, Magnum Ecclesiæ Romanae Sacilegium, & que cum Pontificiis
habita disputationes indicant. Si per humanitatem tuam alios quoque
genii & ingenii tui fixis exscolari licuerit, beatum me predicabo.
Fateretur nostri transmarini, se mihi ob translationem Perkinsii, Willeti,
Downami, Squirii, aliorumque scriptorum Anglicanorum, plurimum
debere: sed longè plus propter translationem precum tuarum. Verborum
ego jam in Apocalypses explicatione. Antequam verò lucubrations
meas judicio doctorum venitandas exponam, eas prius, cum uno vel
altero Anglorum, qui postremi hoc profundum mare transverunt con-
ferre luet. Bene mereberis, vir præstantissime, si me eorum participem
reddideris, gratitudinem aliam non polliceor quam quæ à mea tenui-
tate, & amore gentis Anglicana fluere potest: vale pancretiè vir ex-
cellentissime, & salve;

Dabam die Paschatis,
Anno 1641.

Ab eo, qui te fert in oculis,
Wolfgang Meyer, S. Th. D.
& ecclesiæ Cathedralis, quæ est
Basilez concionatore.

Viro

Viro reverendo ac clarissimo Domino Francisco Taylero
Ecclesiae Claphamensis Reditori vigilantissimo.

NE omittas clarissimi Doctoris Featleii opera, qua à doctissimo viro Domino Spauhemio, Professore Genevensi, pre aliis laudantur.

Datum Basileæ, Martii
13. 1640.

Joannes Schavatenus.

Idem in litteris dat. Basilea 4. Septemb. 1641. Doctor Featleius quoad acumen, & singularem in meditationibus suis profunditatem, videris certè vel celebratissimis omnium avorum hoc in genere scriptoribus palam disputare. Quod si qua alia ejus extent præter Clavem Mysticam, & Ancillam Pietatis, me quoq[ue] fac rescribere.

Viro venerando, Domino Francisco Taylero,
verbi divini præconi fidelissimo.

UT unicum addam, queso, proximis significa an Doctor Featleius adhuc sit in vivis, anque volumen suum meditationum publicarum nondum prælo submiserit: de cuius præstantia nullus dubito, est enim mihi ad manum ipsum Ancilla Pietatis, quam dominus Oliverius propria manu dono dedit, & dominus Wolfgangus Meyerus in linguam nostram veritatem vernaculam: Sic ipse coram testatus est.

Datum Brugis, Decemb.
10. 1641.

Tuus ex asse, & besse,
Johannes Henricus Homalin,
indignus Christi servus.

To the right reverend father in God,
 JOHN KING, Lord Bishop of London,
 Peter Moulin witnesseth, &c.

The greater content and delight I received in the friendship and society of Dr. *Featley*, the greater cut it was to me to part with him; for he is such a man, as you shall meet with but few; and whom, when you know thoroughly, you cannot but love entirely. He is a man of choyce learning, of a nimble and ready wit, of an honest and religious disposition, seasoned with marvelous sweetnesse: at whose departure, your English Priests and Jesuits, because they found him a sore adversary, no doubt did greatly rejoice: for their manner is to hancier about *Paris*, and to lye in wait for English Gentlemen that travail thither, that they may catch them in their nets, and engage them in the Romish quarrell: with these Doctor *Featley* often encountered, and striving with them, carryed away the prize and confirmed those that were weak in the faith; and gave proof how much it concerned your Church to have here an able English Minister to make strong opposition against such pestilent wits. To be deprived of the company of such a man, & to be pluckt out of his bosom, how greevous a thing it was to me, any man may judge, who knows the scarcitie of such men here: but because he is called to an higher place, and shall reap a more plentifull harvest with you, it is fit for me for the publike good and profit of the Church, to forgoe my private interest.

Salvation in the Author of Salvation.

Everend and most Worthy Doctor *Featley*, I know well you will wonder at the sight of my letters; and indeed it had stood better with my meanenesse & modesty to have spared them, rather than by interrupting the sacred imployments of so great a man, to offend

offend against the publike good: but such is the authority of that noble Knight, Sir Oliver Flemming, his excellente Majesties Ambassador Lieger with us *Helvetians*, that I had rather hazard my reputation, then incur the danger of disobedience. At his command and intreaty I have taken the boldnesse not only to renew our acquaintance in these my letters, but to translate your *Hand-maid to Devotion* intp the Dutch language: if I may understand that you take no offence at it, I shall think my self very happy: our countreymen very much wonder at the sparkles of devotion, which your prayers doe first kindle in the hearts of the faithfull; and then leave the flame behind them: let no man believe me if ever I read any thing like them: go on most worthy Sir, to make this age happy with such kind of writing; this is the high way to Heaven: besides what your abilities are in controversies, the Grand Sarciledge of the Romish Church, and your disputationes with the Papists do sufficiently demonstrate; if out of your courtesie I may embrace other fruits of your learning and judgement, I shall acknowledg it as a speciall favour: our countreymen beyond the seas confess they are much indebted to me for translating the works of *Perkins*, *Willer*, *Downham*, *Squire*, and other english writers, but farre more for the translation of your Devotions. I am now employed in expounding the *Apocalypse*: but before I doe expose my labours to be examined here of the learned, I mean to communicate them to one or other of the English, who last crost the seas: worthy Sir, you shall doe me a great benefit, if you shall make me partaker of them; I promise no other thanks then what can proceed from my slender abilities, and the love of the English nation. Farewell most excellent Sir,

From him who hath his eyes ever upon you,

Wolfgan-gus Meyer, S. Th. Duct. and Preacher at the Cathedrall Church which is in Basile.

To the Reverend and Worthy Mr.
 FRAN. TAYLER, the watchfull Pastor of
 the Church of *Clapbam*.

Forget not to send the works of worthy Doctor *Featley*, which above other are commended by that most learned man *Spanheimus*, Professor of *Geneva*.

Dated at Basile, March
 13. 1641.

John Schevaren.

The same man in his letters dated at *Basile*; 4. Sept. 1641. Doctor *Featley*, for his acutenesse and singular depth in his meditations, doth seem to put hard for the victory with the most famous writers of all ages in this kind: but if there be any other works of his extant, beside his *Mysticall Key*, and his *Hand-maid to devotion*, pray certifie me thereof.

To the Worshipfull M. FRANCIS
 TAYLER, a most faithfull Preacher of
 the Word of God.

THAT I may asde but one thing: in the next letters certifie me whether D. *Featley* be yet alive, and whether he hath not yet printed his volume of publike meditations; of the excellency wherof I make no doubt: for I have here presente at hand his *Hand-maid to devotion*, which Sir *Oliver Flemming* gave me with his own hand, and M. *Wolfgangus Meyer* hath translated into our mother tongue, so he himself professed before me.

Bruges, Dec.
 10. 1641.

Tours to the utmost of my estate and power

*Iohan. Hen. Homalin, the unworthy
 servant of Christ.*

Harleian

Haylens, April 11 1644.

Charissimo suo Bullo. S. P. D.

Vnde me perculit qui hic rumor percrebuit de arcta domini Feat-
lei custodiâ. Siccine tractari insignem veritatis pagilem de reli-
gione reformatâ optimè meritum? Idque ab iis, qui reformanda ecclæ-
sia palmam aliis præripere omnibus satagunt? Nestiquam tamen hoc
mirum aut insolens discipulo videri debet, cum sciat ipsius magistrum a
genti sua & magnis in Israele Rabbini duriora passum.

Tunc ex animo,
Johan. Stablesius generos. Ger.

From Harlew, to his very loving friend Master Bull,
health and happiness.

I Am sorry to hear of the close Imprisonment of that worthy Dr.
Feasley; what? He who is, and ever hath been so stout a Cham-
pion for religion, to be so used by the reformers thereof? But let
his own Nation, & not the disciple think it strange, when his Master
suffered so much crueltie from the great Rabbins of Israel.

Yours from my heart,

April 11. 1644.

Joh. Stables Gent.

These testimonies of forraign Divines I had thought to suppress, because the rehearsing them carnot but wotnd the modestie of the party, & may peradventure whet the venomous tooth of envie against him: yet these comming to my hands, and considering in what condition the partie now is, I held it a dutie of Christian charitie and equitie, to impart them to the indifferent reader for the vindicating his person, and adding some light to his reputation now labouring in the eclipse.

SECT.

S E C T. X V I I I.

The sum of D. F. his apologie, reduced into two unanswerable Dilemma's.

Before I put forth the horns of the *Dilemma's*, I will lay down certain *Lemma's*, or assertions of undeniable veritie.

First, after *D. F.* had delivered his mind concerning the *Scottish Covenant*, (which he thought he might doe safely in a free *Assemblie*) and many days before he wrote any Letter to the Primate of *Armagh*, it was spoken openly at *Westminster*, that the Doctor should be voted out of the *Assemblie*, as *L. M.* and *M. H.* disclosed to *D. F.*

Secondly, that *D. F.* sent not to *A. Warner* to convey a Letter of his to the Primate of *Armagh*, but *A. Warner* was sent to the Doctor, who, by probable and plausible suggestions, drew this Letter unsealed from the Doctor, which he no sooner received, but he shewed the close Committee.

Thirdly, that when the Doctor wrote this Letter to *Armagh*, the Bishop was an elect Member of the *Assemblie* by the house of Commons, and both he and Doctor *Prideaux*, and Doctor *Ward*, and Doctor *Bronnerigg*, and Doctor *Oldisworth* and Doctor *Harris*, and others well affected to the Discipline and Liturgie of the Church of *England*, were daily expected at the *Synod*, and some of them excused their necessarie absence for a time from the *Assemblie*, by Letters to the *Prolocutor*, whereof one was presented by Doctor *Fenstey* himself, and Doctor *Gouge*.

Fourthly, that when the Doctor wrote his Letter to the Primate of *Armagh*, there was no declaration or ordinance of either of the houses of Parliament, forbidding correspondencie by Letters to *Oxford*, without leave of the houses, or warrant from the Lord General; for the Doctor's Letter was written about the middle of *September*, 1643. and the ordinance prohibiting any under pain of Sequestration, to hold intelligence with *Oxford*, bears date *Octob.* 22. 1643. a full moneth after; so that the writing of the fore-named Letter, at that time, was not so much as *malum quia prohibitum*; neither

neither could the Doctor be censured for it as a crime, because, as the Apostle teacheth us, *where there is no law, there is no transgression.*

5. Fifthly, that there was never any thing objected against the Doctor since the sitting of the Parliament, or the Assembly, save the seven Articles prefer'd against him by the *Brownists*, of which he was cleared, acquitted, and discharged in a full house after a long debate, *July 21.* and his Letter to the Primate of Ireland, which was written before the ordinance of Parliament made it criminall to write any letters to *Oxford* without speciall leave.

Now *Civics*, call to thee *Britanicus*, and *Scoticus*, and *Caicus*; together with *Patriark W.* and *Independent N.* and set all your wits upon the tenters, to render some colourable answere to these two insoluble dilemma's.

First, either the vote of the house of Commons is an undoubted oracle of truth and justice, and a concludent and definitive sentence in poyn of law, or not. If it be so, then is *D. F.* cleare from all aspersionis cast upon him. For in a full house, *July 12.* he was acquitted of all the articles objected against him, as appeareth in the record under the hand of *H. Elsing*, exemplified in the vindication of *D. F.* p. 21. If it be not so, but as some heretofore have conceived, only as the inquest of the Grand Jurie, and a preparatorie to the full *information of the cause* upon oath, and finally *sentencing* it in the house of Peers; then the vote passed against the Doctor in the house of Commons alone, without any farther proceeding in the house of Lords, is of no force or validtie in law, and consequently *D. F.* is still Rector both of *Lambeth* and *Acton*, and *M. W.* and *M. N.* are no better then intruders and usurpers of another mans right and possession. If the Allegations brought by the *Brownists* against the Doctor were true, how came he to be acquitted *July 12.* if they were false, how came he to be condemned by the vote of the same house *Sept. 29.* And why were those articles from which he was cleared, commanded to be read in *Lambeth Church*, and made the ground of the sentence of sequestration against him, as if he had been guilty of them?

Secondly, either the unsealed letter, written to the Primate of *Ireland*, contained in it some disclosing of secrets of state, or imputations upon the Parliament, or some other criminall matter liable to just censure, or not.

Two infallible Dilemma's.

If the former, 1. Why was the originall Letter sent by order of the close Committee to Oxford? If it gave any intelligence, they who sent it were the intelligencers, not the Doctor: his letter intercepted at London could tell no tales at Oxford.

2. Why was not the originall under the Doctors owne hand shewed him to convirce him? Or at leaft an authenticall copie, attelsted by the hand of a notarie or some sworne witnesse, proving the accord thereof with the originall?

3. Why were not the pretended offensive particulars put to the Doctor, when he was converted before the Committee, and his par-
tiall answere required thererunto?

4. Why was not the messenger or some other witnesse produced, to prove that the pretended offensive particulars were in the letter signed with the Doctors own hand?

5. Why all this while is the letter suppressed, and not published to this day to cleate the justice of the proceedings against the Doctor? If it were a legall evidence against him, as it is urged in the sentence; why could the Doctor by no means gain a copie of it, that he might interpret his own meaning, and that his answere as well as the objections against him might be upon record?

Lastly, why was no cause expressed in the Warrant, for committing him to Prison?

If the latter, i.e. if the letter be so far from containing in it any matter subject to exception, that it rather deserved approbation, as expressing much loyalty to his Majestie, zeal of the true orthodox religion, and a reverend regard and respect to the Assemblie of Divines, with a desire to continue still among them with his Majesties leave.

1. Why then is this letter made the only ground of all the proceedings against the Doctor?

2. Why for writing this letter unsealed, not to a stranger, but to a member of the Assemblie, was he voted out of both his Benefices, all his estate both personall and reall sequestred, his books (in which lay his chiefeft treasure) taken from him, his familie turned out of house and home, his servants and friends examined upon oath, concerning any plate, money, rents, or arretages, bills or bonds belonging to him, and all that could be found seized upon?

3. Why is he suspended from the exerçise of his Ecclesiasticall function?

4. Why

In the Vote
Sept. 29. 2-
against the Dr.
(all the other
articles are
waved) see the
record supr.

4. Why hath he been so long detained in prison, and there put to a great charge without any allowance at all out of his sequestred estate worth above 400 pound *per annum*?

5. Why is such a severe hand kept over him, that in the space of eight months and more, he can by no means obtain a most humble and condescensionable petition to be tendered in his behalf to the house?

Thou, whosoever readest these things, and hast with *Philip of Macedon*, referred one care for the defendant, consider of all things impartially: & si quam opinionem animo conceperis, si eam ratio convellit, si ratio labefactabit, si veritas extorquensbit, ne repugnes; eamque animo aut libenter aut aquo remittas. Est enim hac norma & forma judiciorum aequorum, ut culpa sine invidia plectatur, & invidia sine culpa ponatur: whatsoever prejudiciale opinion thou mayst have taken of the Doctor, if reason convince it, if reason overthrow it, if truth it self pluck it from thee, give over thy hold: for this is the rule and pattern of all righteous judgements, that guilt be censured without envie or spleen, and envie and spleen without guilt be abandoned.

Post-script to the Reader.

Courteous Reader, I know thou expectest that here the Doctors whole letter should be added. But for the avoyding of cantologies, because all the substantiall contents, so far as in the *Diurnals* and *Mecuries* they have been heretofore objected to the Doctor, they are in the Gentle Lash, and in this *Treatise* related in severall sections, and fully answered; I shall intreat thee to be contented with the remainder thereof, faithfully transcribed out of the originall sent to the Primate of Ireland.

Doctor *Feeley* having written a letter to the Lord Arch-bishop of *Armagh*, to give his Grace an account of his demeanour in the busynesse of the *Scottish Covenant*, was committed Prisoner to the Lord *Peters* house, both his Livings given away to others, and his Books belloved upon that old instrument of sedition *White of Dorchester*. But it was the Doctors reasons against their *Covenant*, which raised all this stirre, which (the originall Letter being now in my N 2. hands)

*Mercurius
Anticus* 41.
week, 1643.

hands) I shall here impart, and the pretended Houses who got a copy of it, can testify it to be true. First the Doctor excepted against those words [*Wee will endeavour the true Reformed Protestant Religion in the Church of Scotland, in Doctrine, Discipline, Worship, and Government, according to the Word of God.*] These words (said the Doctor) imply that the Worship, Discipline, and Government of the Church of Scotland, is according to the Word of God, which (said he) is more than I dare subscribe, much less confirme by an Oath. For first, I am not perswaded that any plaineome of Government in each particular circumstance is jure divino. 2. Admit some were, yet I doubt whether the Scots Presberty be that. 3. Although somewhat may seeme to be urged out of Scripture for the Scots Government, with some shew of probabilitie, yet far from such evidence as may convince a mans conscience, to sware it is agreeable to Gods Word. Next the Doctor excepted against that passage [*I shal endeavour the extirpation of Prelacy in the Church of England, &c.*] I (saith he) dare not swear that: 1. That in regard that I believe Episcopacie is an Apostolicall Institution. 2. That the Church never so flourished, as within 500 years after Christ, when it was governed by Bishops. 3. That our English Episcopacie is justified by the prime Divines of the Reformed Churches beyond the Seas. 4. That our English Bishops now & ever since the Reformation, have disclaimed all Papall dependency. 5. That the four Generall Councils (confirmed in England by Act of Parliament, i Eliza.) assert Episcopacy. And 6. (which all men had need consider) the Ministers of the Church of England, ordained according to a forme (confirmed by Act of Parliament) at their Ordination take an Oath that they will reverently obey their Ordinary, and other chiefe Ministers of the Church, and them to whom the Government and charge is committed over them. This Oath I and all Clergy-men have taken; and if we shall sware the extirpation of Prelacy, we shall sware to forsware our selves. Lastly, he excepted against that passage [*I will defend the Rights and Priviledges of Parliament, and defend His Majesties Person and Authority, in defence of the true Religion and Liberties of the Kingdome.*] Here (said he) the Members are put before the Head; the Parliaments Priviledges before the Kings Prerogative; and the restraint of defending the King, only in such & such cases, seems to imply something, which I fear may be drawne to ill consequence.

The Gentle Lash,
Or the
VINDICATION
Of
D^r. FEATLEV, a knowne Champion
Of The
PROTESTANT RELIGION.

Also Seven ARTICLES Exhibited
against him,

With his ANSWER thereunto.

Together with the said DOCTOR his
MANIFESTO and CHALLENGE.

PLATE.

*Et hic thesaurus fuit in lingua positus est, ut maledicant mei
lioribus.*

Imprinted at Oxford, 1644.

The Gothic Tap VINDICATION

BY THE AUTHOR OF THE
TAP

WITH A HISTORY OF
MORALITY

ALSO SEVEN APPENDIXES
AND NOTES

WITH A HISTORY OF
MORALITY



TOGETHER WITH THE DOCTOR'S
MANIFESTO AGAINST CHA
LLENCE

BY
JOHN GALT
M.D.

OXFORD: 1844.

The Gentle Lash.

That we had Faith but strong enough to exorcise these quotidian devils, so weekly appearing in our *Diurnals*, *Mercuries*, and *Continuations*: who pretending to maintaine the cause of *Religion*, scandalize both it and all goodness, with malitious *Lyes*; whose anonymous *Reporters*, have even sold themselves to the *Preffe*, to abuse the Peace of this poore distracted Church and Kingdome, whose vindacious Pens bedabbled in the Gall of bitterness, set forth presumptuous things, maligning *Priests*, and speaking evil of *Dignities*, who aiming at the confusio[n] of the *Church*, strike at her very Pillars, casting their venomous *Froth* upon their Names, whose able and Religious Quills have vindicated the true Protestant Religion, from the dirty calumnies of learned Heretickes, Generation of *Wijers*! who hath bewitched you? who hath infatuated you to betray Religion for five shillings a sheet, and to vent so many weekly pennisworths of impiety to poore deluded People, whom your teachers have brought to this degree of blindness, that they will not see? How many of the most learned and religious Divines of this *Island*, passively subsisting to the *Ordinances* of men, and committed to the Mercy of a Prison, have your perited (and shamefully permitted) scandals, defamed and slandered, rendering them as odious to the ignorant, as you are to the wise; maintaining, nay, even deifying those whom you call your *Holy Pastors*, whose helpe (God be praised) wee never wanted against the Arguments of *Bellarmino*, *Stapleton* or *Fisher*, whose *Ne*, we fear, had bin too cunningly laid for them to have escaped?

No: can I here forget that debt the Church of *England* owes to the sound and learned labours of that Reverend Champion of our Protestant Religion, *D. Featley*, which shall remain in our Church as lasting Monuments of his able Piety, whilst Learning, and Orthodox devotion finde a Friend; whom, at this time (suffering Imprisonment, for his loyalty to his Conscience and his Prince) your impious, saucy, and sacrilegious quills (as full of venome as the pen out of which *Demosthenes* stuck his death) have vilified and traduced with such calumnious falsehoods and malicious injurie[s], my hasty and impartial Pen, shall take the boldnesse here to vindicate. To which end, you shall first understand what the person is: secondly, what his charge.

He is a man, whose life and doctrine need no Advocate; whom detraction it selfe could not mention, without addition of some Epithets of respect: nay, concerning whom the very *Diamonds* (whose nature and property is to Lye) could not for their owne credita but acknowledge an honourable truth: some calling him a *grave*, some a *good*, and others a famous Doctor: & indeed, to conclude him in a word, no object for any evill passion but *Envy*; & a Subject for no discourse but what ends *Admiration*. He is a man, whose profoundnesse in learning encouraged the Houses of Parliament to committe the translation of *S. Pauls* *pillars* to his *Review*, *Marginall Annotation*, and *Exposition*: whose soundnesse of Doctrine invited the same Authority to make choice of him, for the answering of a Popish and scandalous Pamphlet, intituled, *A Safeguard from Ship-wrecke*; both performed with solid judgement and singular fidelity; that extant, this ready for the *Preffe*. By which Authority, he was likewise chosen a Member of the *Synod*, or *Assembly* of *Divines*, for the compounding of some differences, and settling the peace of the distempered Church, in these His Majesties *Dominions*.

As touching his charge, it was unhappily occasioned by a Message sent from His Majestie (whose Chaplaine in ordinary hee is) which commanded him, no more to joyce in that

The gentle Lash.

Assembly, being convened without His Majesties consent, and therefore without full Authority; whereto returning his answer in a Letter unsealed, to the most Reverend Father in God, the Arch-Bishop of Armagh, a chosen Member likewise of the same Assembly, now at the University of Oxford; the Letter was intercepted, opened, and falsly transcribed, whereunto the malicious penman, adding what would most, by wronging him, advantage the Cause, delivered the Original to the Messenger (with hopes to intercept the answer) and dispatch the false Transcript to the Committee for Examinations: whereupon a Sheriff at Arms was sent for the Doctor, who having in his examinations refused to consent to every Clause in the Statute Covenants, was forthwith committed prisoner to the Lord Tutors house in Aldersgate street, where now he remaines as chearfull as a good Conscience, and as poore as the severest censure of Authority can make him.

But when the Lyon is downe, how every Curre will baske! Ham, whom of late these Sycophantical Diurnall-mongers had in so good esteeme, whilst he concurred in some things with them whom they have in admiration, him now they worry with their temporizing pens, who render him to the world no better then (to use their owne words) a *Prevaricator*, *Courtesie*, and a *Traitor* to the Assembly, triumphing in the *Sentence* of his downfall, and mingling the bitter *Cry* of Justice, with the Exuberance of their owne *Gall* and *Viniger*.

The Doctor (say they) hath his *Living* sequestred, his Estate seuered, his booke sei- upon, and himselfe Imprisoned: *Spoila ampla refertis*. The onely *Truth* that Pamphlet is guilty of: *sed quo recedit sub crimine?* What was his *charge*? What was the heynous crime that moved to such a Rude? A Letter sent to the Arch-Bishop of Armagh, an elected member of the Assembly, whom all the world admires and honours, unlesse some within the Line of *Communication*, who are more worthy to unty his shooe, then to judge of his *Abilities*. But what evill hath hee done? He acquainted this worthy *Member*, by that Letter, with some *passages* in the Assembly, requiring his judgement in somethings there controverted, concerning matters of *Faith*. *Prob nefandum!* Indeed, his very presence in the Assembly (as farre as I see yet) was his greatest fault. Yea, but hee sued covertly for a Deany? Yea, that was a fault indeed, to sue for something, which they are now endeavering to make nothing, to purchase a house that is pulling downe. Put case, he did so. Is it a *Crime* to provide *plaster* for a *Sore* that is now a *breeding*? *Clypeum post vulnera*, is folly; but *ante vulnera*, is Providence. They that aime at the ruine of the whole body, will be impatient at the preservation of a member. Is it a great fault for a servant to begge of his master, and none at all for *Subiects* to begge their *Prince*?

Perfect Diurnall, page 83.

You have bin often told of some rotten Members in both houses of Parliament, and yet may see further, there are the like rotten Members in the Assembly of Divines, &c.

Another *Truth*. Alas, we know that too well, or else the Head had never beene so carefull to preserve it selfe.

But tell me, what is the cause of *rotteness* in a member? Is it not the restraint of the *influence* from the noble part? Some members there are amongst us, from whom the free operations of the animall spirits are by accident a while obstructed, through the malignity of the Spelteae; others whose obstinacy is not capable of their naturall operation, but resist all influence from the Head: Tell me, if thou hast *Philosophy*, which of these are most inclining to *rotteness*?

But you that so maligne these members, say, which of your faction have lifted up a hand against the common Enemy? which of them have struck a blow but against a *Captain* or an *Arme-glaffe*? Whilst these members whom you so revile, have with their well armed *Argumenes* laid the *Enemy* on his back, whilst these members whom you so Rabstike have born the burthen

then of the day, and always have beeene active in the w^t Religion, and maintained the Truth that Schisme hath so strucke at: Had your Members beeene sound and able, they would have shewne more action, and not like cowards have run away to New England, when old England was on fire, nor crept into widowes houses whom they devoured, under the pretence of long *Prayer*? Had those Members beeene rotted, you so tame, I care the Truth had found but poore Champions. This COURAGEOUS Member (whom you so revile) lookt the Lyon in the very face, nay when he rold, he trembled not; whose *Italy Table*, when all around, *Alaris*, was so mortall: stood he not up for the true reformed Religion in the Kingdomes both of England and France? Did not he oppose *Arminianisme* when it was in fullie blast? And when the crimed wh^t capital to speake against it, were his lips sealed? yet this man hath your black mouthed malice (which blasphemeth the servants of the most high God) reviled and stiled by the name of Roten. But take heed, and remember *Nestoris the Heretic*, how he died. *Ye hat he closed with the Assembly to undermine their proceeding, and whose tongue rotted in his mouth geve intelligence to the adverse party, &c.*

Indeed, he joyed with the *Assembly*, so long as they joyed with the *Doctor*. And when they undermined it, he counterminted them. Had he swallowd the *Crownes* whole, and beeene forsworne in some particulars, he had beeene as sound a Member as the best. They had past as Birds all of a brownie feather, and had foudned a new *British*, not upon the pious confession of Peter, but upon the pe: jurious *deniall of his Master*.

But he gave intelligence of the proceeding of the *Assembly*: I never heard before, that *Synodical* *call* lections were *arcana imperii*, or *opera generum*, the secrets of a Kingdome, or the workes of darknesse. Truth seekes no corners, nor is impatient of discovery. *Varian nihil erubescit, nisi afflantur*. But intelligence may go to the adverse party. Whom meane ye, the Kinge or his evill cōsmell? A well justified Consultation feareth neither i: the Kinge nor the defender of the Faith, why doe you stile him so? i: he be, to whom shoulde injurie Truth appertaine? But to her chiefe defensor and protector? But the *Dollars* guiltiness of these crimed appearde a letter to *Oxford* intercepted, which was brought to the Committee for examinations. And had that Letter a name subscribed to it; the true *Author* had, w^t.



which the *Counterfitter* being a merc^t English-man, took for a *Sheep-mark*, and committed it. But for the substractiōn of two letters, he added many words, and owes the Doctor nothing. The *Originall* (which carried his errand to *Oxford*) speake nothing of the fōr times voting him out of his *Living at Lambeth*: not a word, that *He was a constant visitor of the Kings priuiers in London, or Lambeth*: recommended no suit of his for a *Bishoprick*, as the fall *Dinwall* reports. But as the *Dinwell*, so his *Children* sometimes repeat a truthe, to the end they may abuse it. This *Hackney Pamphlet* relates a businesse (though not to the purpse, yet to hisowne purpose, whiche is to wrong the Doctor) and sayes, that his *Borne at Action* was burns by the *Parliaments* *Soldiers*, but in the 84. page he poisons it with a *Lie*, avouching that there *was no Corne* in it, and that *he suffered no considerable losse* by it: whereas it appears under the hands of severall able and honest house-holders and *Vestry men* of *Affow*, that his losse amounted to the summe of 211. li, subscrive the 1 of *October*, 1645. Verlets! when your shuffling and interfecting *Truths* are so faulty, how damnable are your through pacēd *Lyes*? This onely by the way; but to returne to the purpose.

Page 84.

*Vide cert
infra.*

The Doctor at the *Assembly* past his vote with the rest upon dechare of the *Scottish covenant*, for the quite extirpation of *Papery* and *Prelacy*. To see how two aiming at one end, may proceed in two contrarie courses. The *Druck* uses to talk from the *Truth*; this tri-lobular *newes-mag
chanc* addes to it, *Two* travelling contrarie wayes, may meet at the *Antipodes*, so that takes

from the Truth, and addes to the Truth, may meet in Hell as well as in their hellish inten-
sions.

The extirpation of Popery and Prelacy.

For the first, his resolution is a perpetual vow, and his action a continuall execution.

For the second, I call the whole Assembly of Divines, some of the Peers, and divers of
the House of Commons to witness your stupendious Lye. But the Devil hath taught you
this curious pointe of Sophistry to argue a male consuetudis ad bene divisa. As for the extirpa-
tion of Popery, he hath acted what others have put viced. But for the clause of Prelacy,
young Idols shall be Judges upon what reasons he dilented. First, at his Ordination he tooke
an Oath to obey his Ordinary. Secondly, at his Installation he swore Canonical
obedience to the Bishop of the Diocese. Thirdly, his Benefice being of my Lords Grace
and of Canterbury peculiar, he tooke an Oath to maintaine the priviledges of the See of Can-
terbury.

Now how this Covenant in that particular can be consistent with the three former series,
or how any in the Assembly that takes it, can be guiltless of perjury, let every good conci-
ence judge. Besides, how is God mockt in our very prayers, when that mouth which (as it is
required, and by an unrepeat'd Act of Parliament commandied) every day belieches him to
send downe the dew of his blessing upon all Bishops and Curates, shall ipso facto swear and vow
the utter Extirpation of Bishops, whom it peytes tor!

Mercurius Britan. p. 47.

It was mentioned before, who was intelligencer to speake of the passages in the Assembly, now a
word more of it. That grave D. meane D. Featley, that hath correspondency with the Bishop of
Armagh, confesseth in his Letter to him, that be all this while dissimilated with the Assembly.

How uninterupted boldnesse will gurne to brake - crowde - rapaciousnesse.

That Letter this Mercury speaks of, was surely written upon the back of that Bull which
was lately sent from the Pope, Credat Iudaeis Appella. And why did not this Mercury, to
raise his Pamphlet a penny higher, print the Letter and Bull bo'th together? Come, come,
your owne Assembly knowes you lye, and if the Cause were not kept burning with such Oyle,
it would goe out and stinke, and your historical credit would soone run into a Premunire.
Did not our D. long before the being of this abused Letter openly and plainly declare himself
to divers of this Assembly against some of their unwarrable proceedings? Did not he really
confess, in nonconcurrance, and feare his nonconcurrance with them? Is this dissimilating?

Continuation, Num. 55.

D. Featley (you heard of) received a just reward for his perfidiousnesse, and seeming com-
pliance with the Parliament and Assembly, that he might the better betray all their coun-
sels and consultations to them at Oxford: his livings were bestowed upon M. White and M. Nye. These Gentlemen you may see can content themselves each man with a part of these
Livings, though the D. was not satisfied with the whole, but solicited very importunately
by his Letter to the Bishop of Armagh at Oxford to have a Deanery bestowed upon him. Ab
afno maiore dicit minor rudere. This Intelligencer hath cond his Lesson well, and hath got
that perfectly by heart, which the other formerly had imperfectly written; onely he playes
the Shimes and addes a little railing, and unlesse it be for that, deserves but a Genle Laff.
This Letter hath very strange luck: mentioned by so many, and none doe it the honour to
print it? If it be the Original, I feare it goes against your consciences to print a truth: why
doe ye not copy it in the Precle then, and make it speake as the Oracles did, by instruction
and

The gentle Laſt.

and subversion? If so relate some passages, and to call so great, so sanctified a judge-
ment in to aid, be treason or prevarication, why does not your *Rangman* execute that histor-
y which made him err by the example of S. Jerome, who at a Synod at *Itysalem* acquit-
ted *Damasus* (then Bishop of *Rome*) (o) with some Synodall proceedings, requiring his
judgement thereof? Had our Doctor ever taken an *Oath of Allegiance* of Leſteſte to the
Assembly, his discovery might have beene blamable? But having taken that *Oath* to his
Majestic, he had a *warrant* both as a Subject and as a Servant, to discover any thing, which
by conſequence might be derogatory to his Government.

But the Doctors two *Living*s troubled you, and I feare, more than the want of them does
him? And why not two *Living*s, as lawfully as two *Leſteſhips* of as great a value, besides
a ſure of Soules? Asketh Alcibi, whether it be expedient to hold two *Synegregations*,
for a fuller ſupply? Some of them, though never ſo white, will turne red and blanke. But
how religiously our Doctor behaved himſelfe in his *Living*; both *Aſton* and *Lambeth* will
tell you, not I. And what *Hospitality* the Revenues thereof proſuced, *Newington* will in-
form you. And time may tell you, whether the new *Incurables* bring not the yearre about
with fuller purſes.

But he ſues for *Deany* too: How appeares that? By his Letter. Heare then the pre-
cise words of the Letter.

I understand that the *Deany* of *Westminster*, and a *Prefbendary* of *Canterbury* are now
void, and in the Kings gift: if you thinkē meet, you may put in the firſt place for your
ſelfe, and in the ſecond for your friend: Now the covetous *Mystery* lies in the laſt word,
friend. And you, by the ſpirit of *Revelation*, muſt undertoold that *Mysterie*: well, be it fo: then
grant him to have the ſpirit of Prophetic too, to ſee fo: who forſeeing a *Shipwreck* here,
catched at a planck to keepe him from ſinking.

Now having viewed his offence with one eye, cast your other upon his punishment, & being
impartiall, tell me, Reader, whether the proportion they carrye Mathematically, and to con-
clude, call to minde but *Plato*? *Apologie for Socrates*; or *Chrysostome* and *Athenasius* for
themſelves, in which are instances given of the beſt men in all ages, who notwithstanding
have received hard meaſure, and beene condemned as Delinquents in Synods and popular
Assemblies; or *Jerome of Pragia*, that noble *Confessor* and *Martyr* his oration in the Synod
of *Conſtance*; and laying all things together, this falſitie upon the downfall of him (who
hath stood up ſo many yeares for the Truth) if his Conſcience be not ſearcd with a horrore
will turne his preſent *Gall* into future *baw*, and his unchristian *Censure*, into a Christian
Commisſion.

WEE whose names are here under written, inhabitants of the
Parish of *Aſton*, in the County of *Middleſex*, being reque-
ſted by Doctor *Daniel Feaſley*, Parſon of the Parish of *Aſton* as a-
foreſaid, to certifie the time of burning the Barne, wherein the
Tythe Corne lay belonging to the ſaid Parſonage, and of the value
of it: Wee doe upon certayne knowledge and true information
certifie all thoſe whom it may concerne, that the ſaid Barne, being
full of Corne, beſides three Bay of Stabling, buiit by the ſaid Do-
ctor
signors.

for himselfe, all valued at two hundred and eleven pounds, or thereabouts, as it was then prized by some of the Parishioners appointed to that purpose, were all burned downe to the ground, the tenth day of November last, by the Parliaments forces then quartered in the said Towne. And wee further certifie that this losse fell above five weekes after the death of M. *Henry Leverewood*, to whom the said Parsonage had beeene farmed, and when the said Parsonage was in the Doctors hands, before he had farmed it to any other. In witness whereof we have hereninto subscribed our names the first day of October, 1643.

John Needler. *George Colle.*

Thomas Needler.

Edmond Biddle. *Henry Colle.*

The Marke **M** of *William Wels.*

The Printer to the Reader.

After I met with these gracefull lines written with the plier Pen of *Theiomarus Laureatus*, in defence of him, who hath written and printed so much in defence of the Doctrine and Discipline of the Church: A friend of his, since his confinment Petri ad vincula, visiting his desolate house at Lambeth, found there those, who in Sylla the Dictators daies were termed Scatores bonorum, but now sequestrators, riffling the Rooms, and plundering the study and garden, and robbing him of choicer Flowers out of the one, than Emmenes or Tulips out of the other. Among which he culled these which I offer to thy view; and if, as syrline waters are sweet, so syrline flowers are the sweeter, these cannot but please thee: for they are snatched out of the Harpies talons, and now steele to the Preffe. Accept this posie for the present, and I hope ere long to present thee with a Garland of the like.



S P O N G I A:

O R,

Articles exhibited by certaine Semi-Separatists indicted at Sessions, against DANIEL FEATLEY,
D. D. before the Committee for plundered Ministers,
Together with his Answer thereunto.

T E R T U L. *Veritas nihil metuit, nisi obscondi.*

After Doctor *Featley* had waited divers weeks upon the Committee for Plundered Ministers; at the last, *March 16. 1642.* he was called into the Exchequer Chamber, to answer seven Articles put in against him, when and where M. *White*, being in the chaire, having the said Articles before him, demanded as followeth.

Did not you D. Featley in a Sermon say, that it was blasphemy and ignorance, to speake against boxinge at the Name of Jesus, and that all those that pull downe the Rayles from the Communion Table, or speake against them, or oppose the Ceremonies of the Bishops, are of the seed of the Serpent? &c.

There is no name of Bishop at all in the Articles, nor of other ceremonies, then *D. Featley* the Ceremonies of the Church established by Law or Canon; but I have read in *Aristotele*, that there is a fallacie, called *Fallatio a pluribus interrogacionibus sub una*, whenore single answer is expected to a double or treble interrogation. That I may not be intangled in such a net. I shall desire you M. *White*, to propound the Articles distinctly and severally, and then I will answer them punctually. But before I hold up *sepiemplicem clypnum*, to ward off your seven-fold stroake, I am constrained to make a motion to you, that some order be taken, that I may safely wait upon this Honourable Committee: For, *animam meam in manu mea porto*; I cannot goe and come, without evident peril of my life; besides jeering, and rayling at me, by those of my accusers sect, in a most unchristian and uncivill manner; the grounds of feares are these.

The next day after the bloody Fray at *Lambeth*, as I landed at the staires, there a fouldier that stood *Sentinel*, one *Alexander Bagwood*, holding his Mu-

quer at my breſt, charged me before divers of the Parish, that I was he who kindled the late fire; of which words of his, I tooke preſent wiſneſſe, and pro-miſed to call him to an account for them: on the Thursday following, one of the Souldiers of Captaine *Andrewes* his Company, being asked when they meant to leave the Court of Guard at *Lambeth*, ſaid, they meant not to goe away, till they had made an end of me: this *Tho. Adams*, teſtifieth upon Oath. On Wednesday being the Fast day, one of *Kennington* told a Gent. my neighbor, that ſhe heard the Souldiers ſpeak amongst themſelves, that they had miſſed their maſke, and that they did looke for me, if they could haue met with me. The Munday following, one of the Parishioners ſent me word, that a Gent. in her hearing, reported, that ſome of Captaine *Andrewes* his Company ſaid, that they had a *VVarrant to Plunder me*.

In theſe regards, I humbly deſire, that according to the cuſtome of all Courts in this caſe, I may haue a protection both for my perſon and eſtate, during my attendance here.

M. white.

I know no ſuſh thing as you ſpeak of therefore anſwer to your charge.

The D. being ſomewhat moved, that ſo neceſſary a motion for the ſafety of his life ſhould be ſo ſleighted, after a paufe to recollect himſelfe, went on in his ſpeech, as followeth.

*Hoc unu die plus rixi quam oportuit; this is the first day in all my life, that I ever heard Articles read againſt me in any Court Eccleſiaſticall or Temporall, or Committee of Parliament. For, what the Prophēt *Ieremie* ſpake in another caſe, *I have neither lent on uſury, nor men haue lent to me on uſury, yet they curse me*: I may truly ſay in this, I never drew Articles againſt any, nor had any till now drawne againſt me: yet they ſeke not onely my Living (which, I heard in *Westminster* hall, was deſigned already for one *M. Pinte*) but (as you heare) my life alſo. But my comfort is that the like hard meaſure hath beene offered to the Prophēts of God, and Minifters o. Chrift in all ages. *Nay the Princeſs of our ſaluation was conſecrated through afflictions*; and give me leave to apologize for my ſelue in the words of the bleſſed Martyr *S. Cyprian*, *neq; mihi ignominiosum eſt pati a meis, quod paſſus eſt Christus, neq; illis gloriouſum facere, quod ſecit Iudas*. All the favour that I ſhall deſire is but this, for almoſt as all humanelawes ought to vaille boſmet to diuine (as *Josephs* brethren ſheaves bowed to his) that you *will not receive an accuſation againſt an Elder under two or three wiſneſſes*, and thoſe not liable to juſt exceptions: I beſeech you to take notice of it, the Apostle faſh not, *condemne not an Elder*, under two or three wiſneſſes, for ſo no other man by the Law of God might be, in caſe of iſe; but, *receive not an accuſation againſt an Elder*; and *Calvin* yeelds a good reaſon for it, *cur hoc singulari privilegio presbyteros manit?* *respondeo, hoc iſe necessarium remedium ad eſus hominum malignitatem: nullum enim calumniis & obiretationibus magis ſunt obnoxii, quam pii Doctores, qui, quanvis**

xx. 10.

After it
was deſigned
for *M.*
Chaanell,
and after
for *M.*
Forche, &
laſt of all
for *M.*
White of
Dorcheſter.

Heb. 2.19
1 Tim. 5.
29.

Deut. 17.6.

exalte fungantur suis partibus, ut ne minimum quidem eratrum admittantur, mortuorum et amissorum mille reprobationes effinguntur; atque hic est assis *Satana*, alienare hominum animos a ministris, ut doctrina paulatim veniat in contemptum. „ Why doth the Apostle calle a me Elders with this singular priviledge above other men, that no accusation may be admitted against them, but under two or three witness? I answer (saith he) that this is a necessary remedy against the malignity of men, for no men are more subject to calumnies and back-bitings, then *Doctors* or *Teachers*; who though they acquit themselves never so well in their function, that they cannot be taxed with the least error, or fault there is in them: yet they can never escape a world of calumnies. And this is the cunning of *Satan*, to alienate mens minds from the Ministers of God, that so by degrees he may bring the Word of God into contempt.

As for the Articles, *forex suo indicio*; the contriver of them sufficiently discovered himself; the very Articles themselves shew that they were *patched* together by a *Taylor* of two names, who is the accuser by the name of *Ambrose Glover*, but brought for a witness by the name of *Ambrose Andronicus*: he had time enough to have *stitched* them better, for he confesseth that he had beene about them this twelvemonth; yet how miserably are they *bothered*? there is neither Method, nor Order, nor Coherence, nor Sense in them.

In the first Article, there are two distinct Articles comprised, in the second six, in the third five, in the fourth two, in the fifth three; and to fill up the number, the first is repeated againe in this fifth, in the sixt there are two, in the seventh five, in which Article also there is most eloquent Non-sense; *The keyes* taken from the *Church*, and left them in such bands (who left them?) as have layd them by, untill they become rustic: so that *Sodome*, *Murber*, *Felony*, *Pillage*, and *Plunder*, is daily committed without punishment, as if *Sodome*, *Murber*, &c. were ever punished by the Ecclesiastical Courts, or power of the keyes; for which, all men know, men are arraigned and condemned at the Assizes and Sessions.

Leave these speeches and answer punctually to the Articles.

M. white

D. Finch

In generall, I answer negatively to them all, so farre as they containe any offensive matter or criminall, punishable either by the Law of God, or man, civill, Canon, municipall, or common: In these particulars to the fifth, which is.

The first Article.

He suffereth new Ceremonies, as standing up at gloria patri, whi chm
ay of his Parish prætiso, and preacheth for bowing at the Name of Iesus, and
dost bow at the Name of Iesus himselfe, and said, that it was blasphemy and
ignorance for any to speake against bowing at the Name of Iesus.

ANSWER. Standing up at *gloria patri*, is no new Ceremony or gesture; it hath beene used in Colledges, Cathedrall Churches, and Chappells of Noble men, and some Parish Churches for a long time. It is a commendable custome to expresse some outward reverence in that Doxologie, wherein the Three Persons of the most Glorious Trinitie are named: yet doe I not hold it a matter of necessity, but indifferency; and therefore as *S. Ambrose*, when he was at *Milaime*, fasted on Saturday, because such was the custome there; but when he was at *Rome*, fasted not, because there they had no such custome: so if I come to a Church where such a standing is used, I joyne with them in it, but if I come to any other place where it is not used, I forbear it, that I may give no offence either way. However the best is, my Informer chargeth me not with bringing in this gesture, or preffing it but onely with suffering some of my Parish to use it. What power have I to prohibit them? or what Law of God or man forbiddeth this gesture in laying or singing, *Glory be to the Father, and to the Son? &c.*

M. White. It is forbidden by the Law, in that it is not commanded.

D. Festley. By your favour, that is no good inference, (*such a thing is not commanded, Ergo it is forbidden by the Law*) for indifferent things are such as neither are commanded, nor forbidden; The standing up at the Gospell, the Nicene Creed, and that of *Athanasiu*s, the sitting downe in Pewes, or Galleries at Sermon, the preaching in a high Pulpit, with Steps, Mats, Pulpit-cloth, and Cushions, [and an hourre Glasse, are no where commanded; will it therefore follow, that they are forbidden? To instance also in the Law of God, though it be true in matter of substance of Religion, and poynts of Faith or manners, and generally in all things necessary to salvation, that whatsoever is not commanded is forbidden, yet in matter of circumstance, of time, place, habit, or gesture, or something that belongs to the exterior acts of Gods worship onely, that maxime holds not; for example, the setting the Psalmes to be sung to such tunes, and playd upon such instruments, as are mentioned in the title of the Psalmes, the keeping Fastes on the fifth and seventh moneth, celebrating the feasts of dedication, the reading Chapters intermingled with Psalmes, in such or such a number, or order; the le-
Zac. 7.5. *Do. 10.22.* quiring on such or such dayes of the week, the receiving the Communion thrice a
yeare,

yeare, or once a moneth, the covering the Communion Table with a linnen cloth, or silke carpet, the standing of Godfathers and Godmothers at the Font, may to have a Font in every Church, or to use such formes in christening, marriages & batrials, as now we use, are thinnes not commanded by the law of God; will it follow, therefore that they are forbidden? By this reason I might argue against them, who in other Churches sit *as gloria patris*, (which it seemes, M. *W*hite, you approve, of by your practise) or kneele; neither of these gestures are commanded. Ergo, they are forbidden? or they are forbidden, in that they are not commanded.

Here one of the Members of the House of Commons being present, said; Doctor you forget your selfe, you thinke you are in schools, or words to the like effect: whereupon the D. desisted from prosecuting any more that point, and proceeded to his answer to the boowing as the Name of Jesus.

For bowing at the Name of Jesus: Upon occasion of a Sermon preached by a punie Divine at *Lambeth* in my absence, who said, that *Lambeth* was the most Superstitious place that ever he came in; for whensoever he named Jesus, they either bowed the head, or knee, or put of their hats, which he affirmed to be a popish Innovation and Idolizing. I, the next Lords day after, at the earnest treaty of the prime Gentlemen of the Parish, in my Sermon apologized in this manner, both for the Canon of the Church, and the practise of our Parish. First, that bowing at the Name of Jesus was very ignorantly termed by him an Innovation: for besides the Canon in B. *Bancroft*'s time, confirmed by the roiall authority of King *James* of blessed memory, there was an Injunction for it, in *Elizabethe*, and the most exquisitely learned and most Orthodox Doctor of the Reformed Church, *Hieronimus Zimbius* saith, it was a most ancient custome of the Christians so to doe; and before him S. *Jerome*, who flourished in the yeare of our Lord 390. in his comment upon these words of the Prophet *Ezay*, to me every knee shall bow, testifieth that in his time there was, *mos ecclesiasticus Coris to g sua gloriare*, &c. Secondly, that it could be no Idolizing to bow at the Name Jesus, for that, *Idolum* being derived from *videre*, is properly the object of the eye, not of the eare: which argument God himselfe useth to deterre the people from Idolatry. *Tu heard the voice of the words, but saw no similitude, onely yet heard a voice*. Deut. 4. v. 15. 16. Take heed therefore unto your selues, for yet saw no manner of similitude on that day, lest you corrupt your selues, and make any graven Image, the similitude of any figure. Thirdly, it is one thing to bow to the Name of Jesus, another thing to bow in et at the Name of Jesus as it is one thing to kneele at the Communion Table, another thing to kneele to the Communion Table; it is one thing adorare ad scabellum ejus, to worship towards his footstole, which is commanded in Scripture; another thing, adorare scabellum pedum ejus, to worship his footstole, which is flat Idolatry. To bow to the Name of Jesus, whether we meane thereby the syllables, or the sound, is grosse Superstition: but to bow in, or as the Name

in. 18. of *Iesu* is not so. Now what the Canon prescribeth & we in obedience thereto practise, is, when in the time of Divine Service the Lord *Iesu* shall be mentioned, to doe lowly reverence to his Person, testifying by this outward ceremony, and gesture, our inward humility, and christian resolution, and due acknowledgement that the Lord *Iesu Christ* is the true eternall Sonne of God, and onely Saviour of the World, in whom alone all the mercies, graces, and promises of God to mankind for this life, and the life to come, are fully and wholly comprised. In this manner and to this end, in the time of Divine Service, to bow to the Person of our Saviour, *in or at his Name Iesu*, I said, was so farre from being an Idolatrous ceremony, that to affirme it to be Idolatry in this sense, was no better then blasphemy, which I proved by this Syllogisme.

Whosoever maketh Christ an Idol is a Blasphemer.

But he that faith, it is Idolatry to bow to Christ's Person, *in or at his Name Iesu*, makes Christ an Idol.

Ergo, He that faith, that bowing to the Person of Christ, *in or at his Name Iesu*, is Idolizing, is a Blasphemer.

However, say I had said (which I utterly deny,) that it was ignorance and blasphemy to speake against bowing at the Name of *Iesu*, the words may very well be justified.

What! will you maintaine, that it is ignorance and blasphemy to speake against bowing at the Name of *Iesu*?

I will maintaine it, for thus I frame my argument.

To speake against the Text of the Holy Ghost, is ignorance and blasphemy.

But bowing *in or at the Name of Iesu*, is the Text of the Holy Ghost, *Phil. 2.10.*

Ergo, Speaking against the bowing *in or at the Name of Iesu*, is ignorance and blasphemy.

It is true, that there is some question among Learned Divines concerning the meaning of the Text, whether it be literall or figurative, whether by bowing we ought to understand corporall and externall bowing of the knee, or inward bowing of the heart.

Ex adhuc sub judice lis est.

But all agree in this; that some bowing *in or at the Name of Iesu*, is here both warranted, and commanded; to speake then against it firmly and absolutely, without any distinction of meaning, or manner of bowing, is not onely grosse ignorance, but direct blasphemy against the Divinely inspired Text of Scripture.

The second Article.

Whereas the Communion Table did stand in the middle of the Chancell, but is now removed, and is set at the East end of the Chancell, and three wayes

ere M.
White was
on plus-
d & quite
bank'd.

compassed about with Rayles, the said Table standing divers Steps high, and he boweth towards the East end of the Chancell: he likewise preacheth for the ceremonies, and calleth them innocent ceremonie, and calleth the surplice a foot, be garment, and refuseth to give the Sacrament to such as will not come up and kneele at the Rayles.

ANSW. For the Communion Table, I never gave order for the placing or dis- placing it, it standeth as it did when I came first to the Parish. Only one Mr. Woodward, when he was Church-warden about 20. yeares agoe, brought it down to the middle of the Chancell, and compassed it about with a most decent and usefull frame at his owne charge: but the Parishioners (finding the standing of it there to be very inconvenient partly because it stopt up the passage from *Leys* *Hall* to *Howard's* Chappell, partly because it debarde 30. or 40. at least from hearing the Preacher) with publike consent removed it to the place where it first stood time out of mind, and is the fittest place for it to stand in, that the Communicants may best both heare and see the Minister at the Communion.

For the steps in the Chancell, at a publike meeting of all the Parish, it was proved that the Chancell had for above 60. yeares such an ascent as now it hath, and that by reason of store of corples lately interred there, it could not be levelled without great wrong to the dead, and danger to the living from the stench.

For the frame about the Communion Table. It was made for foure reasons especially, 1. That we might come as neere as might be to the example of Christ and his Apostles, who at the first Institution of the Saerament, received it about a Table, 2. That the Communicants might according to the Rubrick ~~drawn near~~ *as the body Table*, 3. That the Communicants might be with more facility & decent order celebrated, and in more convenient time finished then before they could be, 4. That irreverent abuses might be prevented, as the comming in of Dogs, catching at the Consecrated Elementts, and ill manner'd peoples throwing their hats and cloakes, and sitting upon it. In these regards, when, upon the receipt of an order from the house of commons against Innovations I assembled the whole Parish together to put in execution that order, and asked them concerning this frame they cryed all with one consent, it is no Innovation, let it stand, let it stand.

For bowing towards the East. If they mean thereby bowing towards the Communion Table at comming into the Church & going out, though some men of good account in the Church both approve & use it, yet neither I, nor my Curate ever doe so. But true it is that as my pew is made, I kneele towards the East, as in the Pulpit I doe towards the North, & at the Communion Table towards the South, but without any manner of Superstition; some way I must bow, & I understand not but that it is lawfull to bow or kneele towards the East, after the manner of all Christians in the Primitive Church, as well as towards the West after the manner of the Jewes, so it be not done with any opinion of holines, or devotion to any part of the heaven, but in honour to him who made Heaven and Earth.

For the ceremonies. According to an order made by the House of Peeres, I have (as my text led me) sometimes preached for such decent ceremonies as are establisched by law, & commanded to be used in the Rubrick of the Book of Common Prayer but for any new popish ceremonies, I have mainly opposed them, & could never be brought, neither by perswasions, nor by threats, nor by presentments, nor citations, from the Chancellour of *Winton*, or Arch-deacon of *Surrey*, or his officiall, to turne the Communion Table *Altar-wiske*. Nay I preached a Sermon professedly against such *changing* it, or *calling it by the name of an Altar*.

For the Surplice. I said that it was a *decent vest*, and had beeene used many yeares before Popery crept into the Church, or *there was a whore of Babilon*, and *abegone ought not to be termed her smock*.

For refusing to give the Communion. If I had repelled any from the Communion who refuse to kneele at the receyving that holy Sacrament; I conceive, with submision to better judgements, that the Rubrick of the booke of Common Prayer establisched by law would beare me out in it, where we find these formall words, *the Minister shall deliver the Communion to the people in their hands kneeling*. Yet the truth is, I never repelled any for not kneeling: only I remember that a prachant youth, an apprentice to *Ambrose Andrewes*, comming to the Rayles refusid to kneel, and when I admonished him thereof, that he should not give scandall to the communicants who were all upon their knees, but conforme himselfe to the humble gesture prescribed by the Church; and notwithstanding would not bow a knee, I passed him for the present: but when afterwards he presented himselfe againe at the same communion, and I saw teares in his eyes, I came to him and demanded of him whether he came prepared, and refusid to kneele merely upon *scruple of conscience*; and when he seriously affirmed that he did so, I gave him the communion, and wished him to come to me the next day to take away his scruples: and when he came, because *Andrewes* his wife had said before many, that this apprentice of hers could make a better Sermon then I; I examined him in poynts of Catechisme, and found him tarely and ignorant enoug^t.

The third Article.

He preacheth for Organs, shewing how necessary they are to be in Churches, and hath preached against prayer ex tempore, and saith of such prayng, whereas such were never in, so th^t y^e are ever out; and the said Doctor preacheth but seldom to his people, having two great livings; yet he pressed hard for 25. 9d. in the pound of his Parisioners, untill it came neere the commencing of a suit at law to prevent him.

ANSWER. For Organs. I remember that commenting upon the Text of the Apostle, *Col. 3. 16. sermonising one another in Psalms and Hymnes and spirituall Songs*; I said that some noted upon the word *psalmoi*, derived from *psalmo*, to touch: that Psalms properly signified such songs as were made to be sung, and playd upon the Lute, Harpe, or some such like Instrument: and hereupon inferred the lawfull use of instrumentall Musick: which though I conceived to be no very strong argument, because drawne from a meer etymology; yet for the doctrine it selfe, I held it very sound and good, that it is lawfull to praise God as well with instrumentall, as vocall Musick. And for Organs in particular, I said they were not to be accounted popish, for S. Ambrose and S. Austin commended the use of them in the Church in their time; and at this day the Protestants use them, both in the Low Countries and in *England*: and for the Pope he hath none in his chappell, yet His Majestie hath in his, as His Predecessors had before him. Howsoever I am sure that no man can testifie that ever I undertooke to shew how necessary Organs be; I doe not hold them necessary, but very lawfull, and of good use, both in the Kings Chappell, Cathedrall Churches, Colledges, and elsewhere.

The law forbiddeth them; for the Act of Parliament forbiddeth any to use *M. White*, any other forme, or manner of Prayer, Service, or Sacraments, then is there expressed.

I deny your argument: and my reason is, an Organ is no manner or forme of singing, or service, but a meere instrument wherewith we stirre up our affections the more to praise God, and sing more tuneably and delightfully. As a sword is no form or manner of fighting, a toole is no form or manner of working, a knife is no forme or manner of cutting: so neither is an Organ, Lute, or Harpe, any forme or manner of singing or praying God, but an instrument onely, wherewith we pray or praise, or sing more melodiously, and gracefully; and sith it is evident, that no Organ or other musical Instruments are any types of Christ, or parts of the abrogated Law of *Moses*, I am yet to learne, why we may not as lawfully use the Organs in our Churches, as King *David* used them *Ps. 130. 34.* in the Temple; *Praise God with the sound of the Trumpet, praise him with the Psaltery and Harpe, praise him with the Timbrell and Pipe, praise him with the stringed Instruments and Organs.*

For praying *ex tempore*. I never condemned it absolutely, but contrariwise when I preached at *Lambeth*, upon these words of the Apostle *The spirit maketh intercession with sighes and groanes which cannot be express'd*. I much prestid the use thereof, especially when according to our Saviours precept, *We retire into our closets, and pray to our Father in secret*; but I found fault with some careless preachers in our dayes, who came it to the Pulpit at publike Fastes, and presumed without any premeditation, to pray many houres *ex tempore*: in which

their prayers they used much Battology & vain repetitions against the express commandement of our Saviour, & excluded his Prayer, which is the perfect pattern of all prayer. The words of my Sermon transcribed *verbis suis*, are these: they expunge the Lord's prayer, and doe not at all rehearse it before or after their owne, how long soever they make them. Whereas the Reformed Churches generally conclude their prayers before Sermon with the Lord's Prayer, partly in opposition to Papists, who close up their devotions with an *Ave & Maris*, partly to supply all the defects and imperfections of their own: these leave out that sanctified forme of prayer, in which, it being the quintessence of all prayer, one drop is more worth, and hath in it more vertue, being powred out in Faith, then an Ocean of their conceaved abortive prayers, in which they are never out, because indeed never in; neither can they easily make an end, because they never knew how to begin.

For my selfeome preaching. Besides ten distinct bookees, and some of them of no small volume, which I have published in the defence of the Orthodox Protestant Religion against Atheists, Papists, and Arminians; I have been a constant preacher in *England* and in *France*, for these 32 yeares at least. This last yeare I have preached sometimes twice, and sometimes thrice in a weeke, though not so often at *Lambeth* as I used to doe; partly by reason of my attendance two moneths at *Court*, by command of the then Lord Chamberlaine the Earle of *Essex*; partly in regard of a double taske recommended to me, from some Members of the Honourable Houle of Commons: the former, writing Inunctions upon all *S. Pauls* Epistles; the latter, an answer to a treatise of a Popish Priest, Intituled, *A safeguard from Shipwrack*; the former ready for the Presse, the latter Printed with the approbation of the Houle. Ochly this is true, that I have very selfome or never preached at *Lambeth* Churche this yeare in their hearing; for five of them have not beeene at *Lambeth* Churche at Divine Prayer these 9 moneths: for which their delinquency, I humbly desire, that according to the Statute they may pay their 1*sd* to the poore, for ever, *Sunday* and *Holyday* they have been absent from their Parish Churche.

For my two great Livings. They were, I confessie, good Livings, if I might have my due. But first for rent of houses and the tenth part of the clear gaines of Merchants and Artificers (according to the Statute of K. *Edward* the sixth) I never received a penny, and for the land in the Parish, whereof there was wont formerly to be 2000 acres in tillage, there are now not above 120. the Parishioners turning their arable land (the tenth whereof was worth at least 4*s* per acre) into pasture for Cow-keeping, for which I receive according to the custome, but 4*d* per acre, yet out of these I pay to the King, and my Cutars, and other charges, 100*l.* per annum.

W. M.
Julian
To this
mention
White
supped his
dease care.

For as for *H. Treuer*, he never demanded it of any man, nor receive any more from them who live in the greatest and fairest houses of *London* (and have not land there) then two pence for their oblation at *Eviller*. So little doth the food of their Soules stand them in. Howbeit thus much truth is in the Article, that when the Ministers and Citizens of *London* referred the great difference betweene them concerning Rent of houles, to the arbitration of His Majestie, and a proposition was made to all the Suburbs and parts adjoyning, that they should likewise submit all controversies concerning their tithes to His Majestie, for the preventing of litigious suits as well in spirituall Courts, as at common Law. I being sent to, appeared with the rest, and under my hand and seale bound my selfe to stand to His Majesties Order: but the Parishioners by the advice of *M. Hildborn*, refused to submit to the same, and so nothing was done.

The fourth Article.

The said Doctor in a sermon preached the 25 of July, 1641, said, that all those that pull downe the Rayles from the Communion Table, or speake against them, and oppose the ceremonies of the Church, are of the seed of the Serpent, and enemies to God.

ANSWER. I laid no such thing, but describing the seed of the Serpent, I said, they were his seed, who did the workes of the Divell, as our Saviour concludeth them to be the children of *Abraham*, who doe the workes of *Abraham*: Now the workes of the Divell are all manner of workes of iniquitie, impurity, or impiety: iniquity, as exaction, extortiōn, oppression, factelidge, &c. impurity, as whoredome, adultery, incest, &c. of impiety, as prophaning the Lords Sabbath, and his Sanctuary, breaking into Churches, and without any authority from the lawfull Magistrate, plucking up Pewes and Rayles, and pulling downe Organs, and defacing all the Ornaments of the Church, and Monuments of the dead. And for this just reproofe of outrages committed in the Church, I have good warrant, both from the Law of God, and an Ordinance of both Houses of Parliament. The words here alledged by the accuser, I never spake in *terminis prius jacens*: yet if their testimonies, though not upon Oath, may beare downe my bare negation, let them stand as they doe, there is nothing in them but may very well be defended. For I speake not of any Popish ceremonies, but of such ceremonies as are established by law in our Church, and are no way repugnant to the Word of God; those who not ignorantly, but wilfully oppose such rites and ceremonies, and con-

Mar. 18.
17.
Lu. 10; 16.
23. 17.

tittie in their opposition to the true Church of God, they are the seed of the Serpent and Enemies to God. For Christ commandeth us to hold them for heathens and publicans who refuse to heare the Church ; and he saith, *He who beareth you, beareth me, and he who beareth me, beareth him that sent me* : and the Apostle in the Epistle to the Hebrewes, *Obey them that have the rule over you, and submit your selves, for they watch for your Soules as they that must give account, that they may doe it with joy and not with griefe, for that is unprofitable for you.*

The fifth Article.

The Doctor said in a sermon, that bowing as the Name of Jesus was used, till Cartwright that Arch-heretick, and those that followed him opposed it, but Q. Elizabeth crushed Marprelates brood, and put Penry to death, and Udal in prison till he dyed : and because they would not bow their knees, she bowed their backs in the Starchamber. And further said, that the State had sat long and done nothing ; but unless something be done, we are all undone : a Fowle is at steech long and doth not hatch, her eggs are addle, and a woman alwayes conceiving and never bringing forsh, what comfort can she be to her husband ?

ANSWER. Concerning *Cartwright*, and *Penry*, &c. and the contents of this whole Article, they are arrows shot at randome, no time or place is expressed where any such Sermon should be preached by me ; and therefore I conceive, under favour of this Honourable Court, that I am not bound to answere them. But I would willingly heare from my accusers, what was the Text-upon which I delivered this doctrine, how I divided it, and from what branch or part I made any such inferences, or uscs ; if they cannot shew this, as I know they cannot, it will evidently appeare that these men came to Church, not as Bees to gather hony, but as Spiders, to suck some juice, which they might turne to poysone.

Yet I will not deny, that in some Sermon, it is possible, I might inveigh against *Cartwright*, and *Marin Marprelates*, and *Penry* that Arch-schismatick, and *Baron*, and some others of their fock, whereof some were deservedly censured in the Starchamber, and others sentenced to death.

M. Vire.
D. Feakey.
Have you any more to say to this passage ?

Nothing, but that to my best remembrance I used not the word Arch-heretick, but Arch-schismatick ; and for the rest, I never heard it till now to bee criminall, to alledge a true story or narration, out of the life of *Qu. Elizabeth*, and the *Chronicles of England*.

Here

Here one of the Committee said, *but doth the Coroneler of England, or the Wrther of the life of Qu. Elizabeth, say, that she bowed downe their backs?*

He doth not say, *Qu. Elizabeth* bowed downe their backs; but he saith, that she by the Lords of the Starchamber fined them, and imprisoned some of them; and that by her Judges she condemned *Perry* and *Barrow* to death. I speake therefore within compasse, when I said she bowed downe their backs. But whereas it is objected, that I should say the State sat long and had done nothing, it is as far from truth as common sense; I never uttered any such words. I have by me the copie of that Sermon, wherein the similitudes of a Fowle sitting and never hatching, & of a woman conceiving and never bringing forth, are to be seene and read, but nothing that tendeth that way. The doctrine was generall, that lawes served to little purpose without execution, or good intentions without actions; For, *alia laudantur, & omnis laus virtutis est in actione*, the particular application to the State was not mine, but theirs; and if by the State they meant the Parliament, they deserve the just censure thercof. The formall words in that Sermon transcribed out of the Original! are these, *Dilectum Sexti Pompeii, alia laudantur*; if a Hen sitteth and never hatcheth, or a woman be ever breeding and never bring forth, what profit is by the one, or comfort from the other? *Hab. nos senatus consultum sicut gladium in pagina reconditum*, we have good Lawes against Reculants, Brownists, Drunkards, &c. but these Lawes are like a fword lockt fast in the scabbard, the Magistrate needs will or strength to draw it out; execution is the life of the law, if something be not done, we are all undone. Howsoever *deo & non concesso*, if one witness in the affirmative must swy, more then a hundred in the negative, who yet were present at the Sermon and heard all passages, an I remember those very similitudes of a Hen, an i of a woman, and yet not those of the State sitting long, let it be so. I confidently affirme, that there is no malignity or offensive matter in the speech, if it be taken with the ancedents and consequents; for *Sextus Pompeius* would very faire have had that very act done, which he speake of to the Pylot, and a Hen that sitteth upon her egges would hate them, if it were in her power; and the cause why they come to no good is in the egges becaūe they are addle, not in the Hen; & questionleſſe a woman in travale ſtri. eth what ſhe is able, and would with all the veines in her heart be delivered, if ſhe could poſſibly by any meaneſ: therefore if I had ſpoken thoſe words (which I never did) for neither I, nor any other man to my knowledge, calleth the Parliament *the State*, but the assembly of the three estates, the meaning in that place could be no other then this, that by reaſon of the great diſtractions in the Kingdome, and diſſions betwene the Members of both Houſes, though they had ſat long and diſſered nothing more, then to ſettle Church and Common-wealthe in Peace, yet little higher to could be done.

The sixth Article.

When the Doctor was demanded, what money he would give or lend to the King or Parliament, he used many delays in giving an answer, & as last would do nothing: and further, being demanded by one of his Parish, whether it were good to lend; he answered him, it was not safe for him to give or lend.

ANSWER. I never denied to give or lend to the King and Parliament; but it is true, that seeing contrary commands, both published in Print from His Majesty and the high Court of Parliament, I desired at the first that the Collectors would reapeare to the Knights, Ladies, and others of the chiefe ranke of the Parish, and shew me what they gave or lent, which they refusid to doe: but when they came a second time unto me, I appoynted them to meet me at the Vestry the Tuesday following, and there I would resolve them, but they never came up to me, yet certified that I denied to give or lend, and would have certified also, that I dissuaded others: but M. Clay one of the Collectors, struck that clause out, saying, there was no reason to certifie that from me, which they never heard me speake, but onely another man, was said could asfarme as much. To the accusation it selfe of not lending money, my answer is, that when Colonell Urrey was at Adon, he lay in my Parsonage house, and his Souldiers not content with such Corne and Hay as they received from my Farmer at their owne price, demanded the keyes of the great Barne, and had them in their hands for foure dayes; in which time, through the carelessness of one of the Souldiers that lay in the Barne, (if not purposely) the stack of Corne was set on fire, and the whole Barne and two stables were burned down to the ground, the losse thereof estimated by divers of the Parishioners, was 211 pound at the least. Besides this, when the maimed Souldiers were placed in the Saray, my whole stipend was layd out towards the buying of beds for them. In which consideration, I conceive that this Honourable Committee will hold me excused from any further gift or loane, being not presently furnished with money, and having no temporall Living, nor Ecclesiastical Dignity, Deanery, Arch-deaconry, or Prebend.

For that one of the Parish, whom (they affirmed) I dissuaded from lending to the King and Parliament, I desire that he may be called face to face; in the meane while I offer this Certificate under his owne hand. , , Meeting D. Featley about S. Margarets Hill, by and by after, M. Whise, M. Goad, and , , some

some others, were appointed for Lambeth Parish, to see what the Inhabitants would doe upon the Propositions: after other discouer, I demanded of D. Festivus what he thought of it; he replied, that he thought the busynesse would spread the worse, because they had made choice of such men as were not beloved in our Parish, nor came to our Church: But whereas it is reported, that D. Festivus should dissuade me, or any other to my knowledge, it is falsely suggested, for beyond my ability I freely lent 38*l.*

per me NEARIAH MORMAT.

The seventh Article.

The said D. said in a sermon, the 4. December, 1643, are not these evil times, wherein authority is trampled upon, Gods true Ministers despised, all Lawes neglected and contemned, the keyes taken from the Church, and left them in such hands as have layd them by, until they become ruffie and of no use; so that Sacrilege, Whoredome, Sodomic, Murther, Felony, Pillage, Plunder, (and what not?) is daily committed with out punishment: and is not the whole tenure of the Gospell against that, which is preached almost in every Bulb in London? who doe nothing but cry, Arme, Arme, Fight, Fight; Blood, Blood; Bassell, Bassell; Kill, Kill; and they pretend they fight for Religion and the priciledges of Parliament, and the right of the Subject; but he said, the wise have lost their wisedome, and the physician his skill, and the remedy is worse then the disease.

ANSWER. To speake nothing of the incoherent Non-sense in this Article; D. Festivus, where it is said, the keyes were taken from the Church, and left them in such hands as have layd them by; I say, that none of the particulars alledged in this Article are found in that Sermon; true it is, that in another Sermon preached at a Fast, I inveighed against the great disorders committed in the Church and Common-wealth, by such who made advantage of the present distractions, promising themselves impunity, by reason that the keyes of the Church now grew ruffie through disuse, and the temporall sword was otherwaise implored. All that I speake in the Sermon here objected, was this. There is no Ecclesiastical Discipline at all exercised for Laymens usurping upon the Priests function, and handcrafts mens handling the word with their blacke and impure hands, for preaching Hereticall, Schismatycall, and blasphemous Doctrine, for Adultery, Incest, and fikhaille not to be named; no punishment or Ecclesiastical

astcall censure now inflicted: & the tenure of the Gospel runs thus, *scare God, beware the King,* speake not evill of the ruler of Gods people, curse him not, no not so much as in thy thought: wheras they publikely in the greatest assemblies speake evill of dignities, and slander the footsteps of the Lords annoyned, and compare our Religious and most gracious Soveraigne, my Master,

Quoniam immensus mitis on his habet, to wicked Tyrants and persecutors of Gods Saints. The Scripture every where exhorts us to peace and reconciliation, *Revenge not your selves*, but give place unto wrath, for vengeance is mine, I will repay it saith the Lord; render to no man evill for evill, nor rebuke for rebuke: be not overcome of evill, but overcome evill with good: seeke peace and ensue it; let righteousness and peace kisse each other: O pray for the peace of *Jerusalem*, they shall prosper that love it: if it be possible have peace with all men: and blessed are the peace-makers, for they shall see God: and follow after peace and holinesse without which no man shall see God: but their preaching is nothing but, *horrendis mortis armis*, Arme, Arme, Kill, Kill, thunder with the Cannon, Plunder, &c. And for the last words pretended to be spoken by me in that Sermon, viz. the wisedome have lost their wisedome, and the physitian his kill, and the remedy is worse then the disease, they are very unfaiffully related, for I uttered them not positively, but suppositively, and *dimissim*; not *conjunctim*. The passage transcribed *verbatim* out of the originall is this. ,. Though divers remedies have beeene applyed to the maladies above mentioned, yet the remedies have hitherto proved, in the event, worse then the disease; an evident argument that either the wise physitians faile in their skill, or the malady is growne incurable, or God giveth no blessing to their method of curing.

Concerning the witnesses, and the just exceptions to be taken against them, let the testimony under the hand of the Clerke of the peace, and the certificate of the Parish, wther the hands of the Church-wardens and Vestry be read; All which I humbly submit to the wisedome and justice of this Honourable Committee preferring a like petition to that which the Roman Orator tendered for poore *Roscius Amerina*, that you would be pleased to afford this cause, so noble, gracious, and equitable a hearing; that my adversaries who daily associate themselves with those Souldiers, against whom I have strong presumptions, that they seeke not onely to deprive me of my Living, but my life, may never have cause to glory, *Eum, quem milium gladiis non potuerunt, vestris sementiis jugulasse.*

At the next fitting of the Committee on Thurday last being the 23 of this instant moneth of *March*, 1642. M. *White*, whether he thought the other Articles frivolous and of no consequence at all, or whether he and the Com-

Committee rested satisfied with the answers formerly given, it is not certain-
ly knowne; but on this day he pretermitted diverse of them, and instanced
only in a branch of the first, and of the fourth, and two of the fifth, and one
of the sixt, and two of the seventh; and because the D. denied them all, he
called in witnessies to prove them, and required the D. to take legall excepti-
ons against them, if he had any. To prove that the D. shoud say, it was igno-
rance and blasphemy to speake against bowing at the Name of Jesus; *John Good*,
(and *Ambrose Andrews*, were produced: to prove that he said in a Sermon,
the 25 of July, 1641. that all that pull downe the Rayles, and oppote the ce-
remonies of the Church, are the seed of the Serpent; *Edward Starke*, and *Ed-
mond Rayner* a Ship-wright, commonly called the annoynted King, were pro-
duced to prove that he called *Cartwrights* an arch-Heretick; and that the state
had late long and done nothing, and that the keyes were taken from the
Church, and layd in such hands as layd them by untill they became rustie; and
that he inveighed against the *London* Preachers, who doe nothing but cry,
Arme, Arme, Fight, Fight, &c. *Thomas Sharpe*, and *John Clarke*, were produ-
ced; who also both testified to the first Article, concerning bowing at the
Name of Jesus. Lastly, to the sixt Article, onely *M. Nearish Morley* was
produced.

Because
he said, he
was as
much the
Lords an-
ointed as
the King.

When the witnessies appeared, the D. proposed some interrogatories to
them, and after tooke exceptions against them, both in generall and particu-
lar. The interrogatories he propounded to them, by *M. VVhite*, were these:
First, at what time the Sermon was preached which is mentioned in the first
Article, and likewise when the Sermon was preached that is mentioned in the
sixt Article. *Item*, upon what Text such Sermons were preached, and what
they remembred else in those Sermons, to which they all could answer no-
thing. Whereupon the D. desired that the Committee would give no credit
to such looke and indefinite testimonies, especially against the originall Ser-
mons written in his booke: from which, it is well knowne, he never used to
vary. This authenticall originall, wherein there was no blot, scratch, or rasure
in the places to which the Articles had reference, the D. exhibited: but *M.
VVhite* would not looke upon it, though in other Courts; and namely the
high Commission and Star-chamber, and Councell-table, where Sermons
have beeene questioned, the undisproved originall hath beeene alwayes prefer-
red before broken notes, taken by ignorant and illiterate men. The excepti-
ons he tooke against the witnessies in generall, were, that competent witnessies,
especially against an Ecclesiasticall person and D. of Divinity, ought to be men
of good ranke and quality, at least without any taint or brand on them, such
as are free from all malevolent affections to their Pastors: for the rules of the
law, concerning witnessies to be admitted, are these: *In teste attendenda, statu
dignitas*,

dignas, fidei parvas, & morum gravitas; item, suis condicione, cuius opinio
 jucrit, & ne quis aliquis contra pref. sum pastorem inimicicias habuerit: Item,
 uises absque illa iniuria cuius suspitione aut manifesta mensa esse debent. That
 the witnesses here produced, are not so qualified; I desire the Certificate of
 the Vestry under their hands (which I have here to shew, & there are divers of
 the said Vestry here present to make it good) may be read: but M. *VVhite* said,
 he would take no papers (yet he tooke both the Articles and other notes,
 and informations against the D. from his adversaries) nor would permit the D.
 to read it. The Certificate was as followeth: We the Parishioners of the Pa-
 rish of *Lambeth*, doe certifie, that *John Goad*, *Ambrose Andrews* alias *Gl-*
over, *Edward Searles*, and *VV. small Burrell*, of the said Parish of *Lambeth*, are
 disaffected persons to the Discipline and Liturgie of the Church of *England*
 established by Act of Parliament, have openly depraved the Booke of Com-
 mon Prayer; some of them doe not come to the Church at all, and stand in-
 dicited as delinquents at Sessions and Assizes, and that they are accounted tur-
 bulent persons, and fowlers of strife and contention.

This Certificate being refused, the D. required that the record he had from
 the Sessions, might be read and considered of; this, after M. *Harper* the
 Church-warden had testifi'd before the Committee, that it was subscribed
 by the hand of the Clerke of the Peace, and that he himselfe saw him write it,
 was admitted for an evidence: the Record followeth.

At the generall quarter Sessions of this yeare, for the County of *Surrey*,
 holden at *Gildford*, on Tuesday next after the feast of the translation of *Tho-*
mas the Martyr, in the 18 yeare of His Majellies Raigne that now is, *John*
Goad of Lambeth, *Ambrose Andrews* of the same, *Edward Searles* of the same &
John Hopkins of the same, were by the Jury of the high Constables of the
 County indicted for not repairing to the Parish Church of *Lambeth* to heare
 Divine Service, and the Common Prayers of the Church, by the space of 12
 Sundayes; but did voluntarily and obstinately abstrait themselves from the
 same, contrary to the Statute in that case provided.

Testis Tho. Foster, clericus p.c.s Com. Surr.

In particular, I except against *Jo. Goad*, that he is a man who stands indicted
 at the Sessions, ex record supra.

That he hath spoken often, as he cannot deny, much in derogation of the
 Booke of Common Prayer; as namely, against divers passages in the Letany,
 the croſſe in Baptisme, and the forme of abſolution in the visitation of the
 Sick.

That he is a breaker of the Sabbath himselfe, and causeth his servants to
 worke upon that day; as he did on the 28 of November last. To the former
 two exceptions *Goad* could anſwer nothing; but to the last, he ſaid, it was in
 case

case onely of necessity ; but the D. replied, it was more convenient and no necessity at all, as his neighbour *Ambrose Andrews*, an ancient Vestry man would testify against him ; whom the D. earnestly desired to be called in, he being ready and waiting in the next room, but he could not obtaine it of M. *Whitelocke* to have him called.

Item, against Ambrose Andrews.

That he stands as is abovesaid.

That he likewise, as *Good*, hath spoken much in derogation of the Common Prayer Booke, and hath not come to the prayers and Sacrament at *Lambeth* these nine moneths at least, as the Reader, Clerk, and Sexton, and Churchwardens also were ready to testify.

That whilst he came to Church (as he did formerly) he frequently disturbed the Preacher, he usually talked and laughed in the Sermon, jeering at the Minister : and once when the D. himselfe preached spake aloud in his Sermon, saying ; It is time thou hadst done already, and other such contemptuous and disgracefull words ; for which, by the Statute 1^o *Maria*, - Scll. 2. he is, if it be proved against him by two witnessesse, to be committed without baile or mainprise to the Goale ; the two witnessesse, said the D. are here present to testify it, *Richard Hooker*, and *William Chapman* ; but M. *VVbite* would not have them called in.

That his wife had said, before one of the neighbours, that at *Lambeth* Church they had nothing but porrage, and that they must goe to *London* for roste-meat, and that the Church was no better then a barne or stable ; and that neighbour reproving her for it, her husband, the said *Ambrose Andrews*, said, he would jufifie and maintaine what his wife had said.

Item, against Edward Searles.

That he stands indicted at the Sessions : *ut supra.*

That he confessed, that the caue of their preferring Articles against D. *Featley*, was to stay the prosecution of a bill against him the said *Searles* at Sessions, and said, that if the D. would take off the indictment, the Articles against the D. should soone be withdrawne : this is testified by *Tb. Pibus*, and another.

That this *Searles* is a Blasphemer of the holy Scripture, saying, that the old and new Testament were but mans tradition, and he would maintaine it before D. *Featley* or any other. This is testified by *William Burnell*, and one M. *Thoregoode Burnell* was there present, and once called in ; yet M. *VVbite* would not examine him, neither did he so much as reprove, either this Blasphemer, or the other prophane disturber of the preacher in his Sermon.

Item, against Edmond Rayner, that he is bound over to the Assises by Sir *John Lexhall*, for uttering very disloyall speeches against His Majestie,

which I will not defile this paper with] by writing upon it downe.
 Item, against Clarke and Cobler, that they are not of sufficiente, or yonge
 ranke and quality; the one being a poore Water-man, the other a Cobler; but also that it appeared before the Committee, that they understood not the
 poyncts of the Sermon, they testifid unto; for when they were asked by the
 D. what difference there was between bowing ~~not~~ ^{at} the Name of Jesus & to
 the Name of Jesus; & whether it were not as lawfull to bow to the *sound* or *syllables* of the Name Jesus, as to the *sense*; they could answer never a word. And
 when they testifid that the D. called Cartwright an Arch-heretick, and not an
 Arch-schismatick, & the D. asked what was the difference between them, they
 could say nothing to it; how easily then quoth the D. might you mistake one
 for the other, ifth you know no difference at all between them? neither did
 the witnessses agree amongst themselves, for one being asked in what yearre or
 moneth that Sermon was preached, wherein it was alledged, that she sture had
~~seen~~ ^{long} and done no hing, he confessed he knew not; another said he was sure it
 was since the Parliament beganne one said, that he heard the former words, another said that he did not remember whether the D. used the word *sture*, or no. If
 such witnessses (quoth the D.) so simple and illiterate, so soule and obnoxious,
 knowne for diverse yearres to be professed enemies to their Parliament, and none
 of them sworne, may be taken against a D. in Divinity, and the evidence of
 an unquestionable copie of his Sermon, and the testimony of hundreds of
 better rank then thesse, who were present at all thos. Sermons & heard no such
 passages as are articulated against me; I know no preacher in England that can
 have any security for his living or life. In the close, though the D. very yeare-
 mently desired that his witnessse might be called in to cleare some passages in his
 Sermon, but especially to make good his exceptions against the witnessses pro-
 duced against him: yet he could not obtaine the favour, to have so much as
 one examined on his behalfe; but without any further debate of the cause,
 the D. by fourre crely of the Committee (for no more of the 17 were present)
 was voted out of his Living at Lambeth and one M. Channell appoynted to
 officiate in his stead.

*Tertius in
 annis.*

*Probatio est innocentiae nostra iniquitas vestra; cum dampnatur a vobis, a Deo
 absoluimus.*

After fourte of the Committee for plundered Ministers, (making not the
 fourth part of the whole consisting of leuegreene) had voted D. F. out of
 his Benefice of Lambeth, the report of their order was deferred for two
 moneths and more, upon what reasons I know not: but July 11. M. White,
 or some other for him, made the relation ensuing to the House of
 Commons.

„ Whereas

Whereas **Daniel Featley**, Do. **Dale** of the **Dale** in the **County** of **Salisbury**, hath not only infested and corrupt his Prisoners by his superstitious example of bowing toward the East end Church, and constant bowing at the pronouncing of the Name of **John**, and refusing to give the **Sacrament** of the **Lords Supper** to such as would not come up to the Rayles and receive it, and by his superstitious doctrine, that it is blasphemy and ignorance for any to speake against bowing at the Name of **Jesus**, and that they that pulled down and spake against Rayles about the **Communion Table**, are of the seed of the **serpent**, and enemies to **God**: but also hath expressed great malignancy against the **Parliament**, and the proceedings thereof; laying openly in his preaching, that our **State** had sat long and done nothing, comparing them to a **Parish** that fitteth **England** and **hath** not, whose eggs be addie, andes a **worm** that alwayes cometh veth and never bringeth forth, who can bee no comfort to her husband; and hath not only not given or lent to the present necessary preservation of the **Kingdome**, but declared to others that it is not safe to give or lend to the **Parliament**, and hath openly preached that these were evil times, and that the keyes are taken from the **Church**, and left in such hands as have laid them by till they bee ralfe, and that the whole tenour of the **Gospell** against that which is preached commonly in **London**, where **Arme**, **Shine**, **Blood**, **Blood**, **Fight**, **Fight**, is commonly preached; and they pretend they fight for Religion, and priviledge of **Parliament**, and the liberty of the subjects, but the wise have lost their wisedome, and the **Physitian** his skill and the cure is worse than the disease. All which the **Commons** in **Parliament** assembled taking into consideration, for the provisior of a **Godly**, **Learned**, and **Orthodox** **Divine** for the said **Parish** and for fit maintenance for such an one, doe Order, that the said **Church** and the profits thereof, be forthwith sequestred, &c.

Die Martis, 11. Iulii, 1643.

The Order for sequestring the **Paronage** of **Lambeth** from **D. Featley**, being put to the question; It was resolved negatively.

H. Elsing, Cler. Parl. D. Com.

Notwithstanding this resolution of the **House of Commons**, in justification of **D. F.** a substitute of **M. VVbites** of **Dorchester**, who beares his Character in his **name**, stretched his **Clevered** conscience so farre, that to gratifie some Schismatycall Separatists at **Lambeth**, he read a **Paper** upon the 9. of **November** last, in the **Parish Church** of **Lambeth**, on the **Lords day**, in which **D. F.** is charged with the **Articles** above mentioned, formally *in terminis* (which were

Were rejected by the House of Commons, as partly idle and frivolous, partly false and scandalous, and the D. cleared and acquitted of them all) and they made the ground of the sentence of Sequestration pronounced against him *September 29*. Now if a Judge cannot justly pronounce different sentences, and give divers judgements upon the selfe *same evidence*, neither is it possible after a cause is fully informed and sentenced, that the same party should be both guilty, and not guilty of the same delinquencies *numere*; And forasmuch as the sentence above mentioned, whereby the D. is cleared, acquitted, and absolved, is upon Record, and may be seene by any who shall search for it, in the authenticall Register of the Acts of the house of Commons: It followeth necessarily and unavoidably, that D. F. not only remaineth still *Rector of Lambeth*, (as he is styled in the very forme of Sequestration) but also standeth *rebus in causa*. As for the Letter to the Primate of *Armagh*, intercepted, wherewith alone he is charged in another Declaration, it is answere above: It was no Letter but an unsealed note drawne from D. F. by a wile, it discoveres no secrets at all, nor layes any imputation upon the Assembly or Parliament, and is so farre from containing any offensive matter, or subject to any just exception or censure; that the Close Committee who exactly perused it, and tooke a Copy of it, sent the true originall to the Primate of *Armagh at Oxx*, who hath it in his keeping.

See the
Gentle
Lass,

The

The Doctors Manifesto and CHALLENGE.

WHereas a false and scandalous report is ~~abuited~~ by the
Semi-separatists and Anabaptists, and readily entertain'd
by divers *Zelots* of the *new Reformation*; that I, who have it
preached and Printed so much against Popery heretofore,
now in my old dayes being ready to leave this world, have fal-
len away from my holy profession, and am in heart a Pa-
pist, there being found very many popish booke's in my study:
And because I have learned from the mouth of *S. Jerome*, that
though other wrongs may be put up and answered with silence,
comitting the revenge therof to the righteous Judge, *in iustissi-
me judicato justissime judicatur vero*: yet, that in *suspitione* bare seos nem-
inem oportet esse patiensem, that no man ought to be silent when he
is charged with Heresie. I have thought fit to make known to al-
whom it may concerne, that being chosen Provoost of *Chelsey*
Colledge, I have under the broad Scale of *England*, a Warrant
to buy, have, and keepe; all manner of popish booke's, and that
I never bought or kept any of them, but to this end and pur-
pose, the better to informe my selfe to refute them; and for
my judgement and resolution in poyn't of Religion, I professse
before God and his holy Angels, and the whole world, that
what I have heretofore preached, written, and Printed, against
the errors, heresies, Idolatry, and manifold superstitions of
the Romish church, I believe to be the truth of God, and
that I am most ready and willing, if I be called thereunto, to
signe and seal it with my blood.

And whereas I am certainly informed, that divers Lectu-
ers and Preachers in *London* and the Suburbs, who have entred
upon

upon the labours of many worthy Divines, and reaped their harvest, doe in their *owne Pulpits*, after a most insolent manner, infuse upon them, demanding, where are they now that dare stand up in defence of Church-Hierarchy or booke of Common Prayer, or any way oppose or impugne the now intended Reformation, both in doctrine and discipline of the Church of England? I doe here protest, that I doe and will maintaine by disputation or writing, against any of them, these three conclusions.

First, that the Articles of Religion, agreed upon in the yeare of our Lord, 1562, by both houses of Convocation, and ratified by Q. Elizabeth, need no alteration at all, but onely an Orthodox explication in some ambiguous phrases, and a vindication against false aspersions.

Secondly, that the Discipline of the Church of England, established by many lawes and Acts of Parliament, that is, the government by Bishops (removing all Innovations and abuses in the execution thereof) is agreeable to Gods Word, and a verily, ancient, and Apostolical Institution.

Thirdly, that there ought to be a set forme of publike prayer, and that the booke of Common Prayer (the Calendar being reformed, in poynt of Apochryphall Saints and Chapters, some Rubricks explained, and some expressions revised, and the whole correctly Printed, with all the Psalmes, Chapters, and allegations out of the old and new Testament, according to the last translation) is the most compleat, perfect, and exact Liturgie now extant in the Christian world.



DANIEL FEATLEY.

Ex. 1000 to this edition of the Booke of Common Prayer.

• FINIS.

